TRUTHE

TO RUTH

OF THE SIMPLE

Christian Religion.

IN

SIX BOOKS

BY

HUGO GROTIUS.

Corrected and Illustrated with NOTES, By Mr LE CLERC.

To which is added, a

SEVENTH BOOK,

Concerning this QUESTION,

What Christian Church we ought to join our-

By the faid Mr LE CLERC.

The FIFTH EDITION, with ADDITIONS:

Particularly one whole BOOK of Mr LE CLERC's, Against Indifference of what Religion a Man is of.

Done into English by JOHN CLARKE, D. D. Dean of SARUM.

LONDON:

Printed for John and Paul Knapton, in Ludgate-Street. MDCCLIV.



Total Line State of Month Appropriate of the State of the

Most Reverend PRELATE

THOMAS,

Lord Archbishop of Canterbury,

Primate of all England, and Metropolitan, and Privy-Counsellor to Her most Serene Majesty the Queen of Great-Britain.

Cellent Piece of that great Man Hugo Grotius, concerning the Truth of the Christian Religion; whereunto I thought fit to add something of my own, and also some Testimonies, from which the good Opinion he had of A 2

DEDICATION.

the Church of England, is evident; there was no other Person, most Reverend Prelate, to whom I thought it fo proper for me to Dedicate this Edition, with the Additions, as the Primate and Metropolitan of the whole Church of England. I therefore prefent it to you, as worthy your Protection upon its own Account, and as an Instance of my Respect and Duty towards you. I will not attempt here, either to praise or defend Grotius; his own Virtue and distinguishing Merits in the Commonwealth of Chriflians, do sufficiently commend and justify him amongst all good and learn-Neither will I fay any thing ed Men. of the Appendix which I have added; it is so short, that it may be read over almost in an Hour's time. If it be beneath Grotius, nothing that I can fay about it will vindicate me to the Censorious; but if it be thought not beneath him, I need not give any Reafons

DEDICATION.

fons for joining it with a Piece of his. Perhaps it might be expected, most illustrious Prelate, that I should, as ufual, commend you and your Church; but I have more than once performed this Part, and declared a thing known to all: Wherefore forbearing that, I conclude with wishing that both you and the Reverend Prelates, and the rest of the Clergy of the Church of England, who are fuch brave Defenders of the true Christian Religion, and whose Conversations are answerable to it, may long prosper and flourish; which I earnestly desire of Almighty God.

Amfterdam, the Calends of March, MDCCIX.

JOHN LE CLERC.

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LORGE DE CERROL

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READER

JOHN LE CLERC wisheth all Health.

HE Bookseller baving a Defign to reprint this Piece of Grotius's, I gave bim to understand that there were many great Faults in the former Editions, especially in the Testimonies of the Ancients, which it was his Bufiness should be mended, and that something useful might be added to the Notes: Neither would it be unacceptable or unprofitable to the Reader, if a Book were added, to show where the Christian Religion, the Truth of which this great Man has demonstrated, is to be found in its greatest Purity. He immediately desired me to do this upon his Account, which I willingly undertook, out of the Reverence I had for the Memory of Grotius, and because of the Usefulness of the thing. How I have succeeded in it, I must leave to the candid Reader's Judgment. I have cor-rected many Errors of the Press, and perhaps should have done more, could I have found all the I have added some, but very short Places. A 4 Notes.

To the READER.

Notes, there being very many before, and the thing not seeming to require more. Ny Name adjoined, distinguishes them from Grotius's. I have also added to Grotius's a small Book, concerning chufing our Opinion and Church amongst so many different Sects of Christians; in which I hope I have offered nothing contrary to the Sense of that great Man, or at least to Truth. I have used such Arguments, as will recommend themselves to any prudent Person easy, and not far-fetched; and I have determined that Christians ought to manage themselves so in this Matter, as the most prudent Men usually do, in the most weighty Affairs of Life. I have abstained from all sharp Controversy, and from all severe Words, which ought never to enter into our Determinations of Religion, if our Adversaries will suffer it. I have declared the Sense of my Mind in a familiar Stile, without any Flourish of Words, in a Matter where Strength of Argument and not the Enticement of Words is required. And berein I have imitated Grotius, whom I think All ought to imitate who attempt to write seriously, and with a Mind deeply affected with the Gravity of the Argument, upon such Subjects.

AS I was thinking upon these things, the Letters which you will see at the End, were sent me by that honourable and learned Person, to whose singular good Nature I am much indebted, the most

To the READER.

most Serene Queen of Great Britain's Embassador Extraordinary to bis Royal Highness the most Serene Great Duke of Tuscany. I thought with his Leave they might conveniently be published at the End of this Volume, that it might appear what Opinion Grotius had of the Church of England; which is obliged to him, notwithstanding the Snarling of some Men, who object those inconsistent Opinions, Socinianism, Popery, nay, even Atheism itself, against this most learned and religious Man; for fear, I suppose, his immortal Writings should be read, in which their foolish Opinions are intirely confuted. In which Matter, as in many other things of the like Nature, they have in vain attempted to blind the Eyes of others: But God forgive them, (for I wish them nothing worse) and put better Thoughts into their Minds. that we may at last be all joined by the Love of Truth and Peace, and be united into one Flock. under one Shepherd Jesus Christ. This, Kind Reader, is what you ought to defire and wish with me; and may God so be with you, and all that belong to you, as you promote this Matter as far as can be, and affift to the utmost of your Power.

Farewel.

Amsterdam, the Calends of March, MDCCIX.

TO THE

READER.

Have nothing to add to what I said Eight Years since, but only, that in this my second Edition of Grotius, I have put some short Notes, and corrected a great many Faults in the Ancient Testimonies.

Amsterdam, the Calends of June, MDCCXVII.

J. C.

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Illeronvalus Bichbaids. ..

Most Noble and Most Excellent

HIERONYMUS BIGNONIUS,

The King's Sollicitor in the Supreme Court of Audience at PARIS.

Most Noble and Excellent Sir,

Should offend against Justice, if I should divert another way that time which you employ in the Exercise of Justice in your high Station: But I am encouraged in this Work, because it is for the Advancement of the Christian Religion, which is a great Part of Justice, and of your Office; neither would Justice permit me to approach any one else so foon as you, whose Name my Book glories in the Title of. I do not fay I defire to employ part of your Leisure; for the Discharge of so extensive an Office allows you no Leisure. But fince Change of Bufiness is instead of Leisure to them that are fully employed, I defire you would in the midst of your forensick Affairs, bestow some Hours upon these Papers. Even then,

To HIERONYMUS BIGNONIUS.

then you will not be out of the way of your Business. Hear the Witnesses, weigh the Force of their Testimony, make a Judgment, and I will stand by the Determination.

IERONTHUS BIGNOTUS

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Paris, August 27, cio ioc XXXIX

Hugo Grotius.

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Translator's Preface

TO THE

CHRISTIAN READER.

HE general Acceptation this Piece of Grotius has met with in the World, encouraged this Translation of it, together with the Notes; which, being a Collection of Antient Testimonies, upon whose Authority and Truth the Genuineness of the Books of Holy Scripture depends, are very useful in order to the convincing any one of the Truth of the Christian Religion. These Notes are for the most Part Grotius's own, except some few of Mr Le Clerc's, which I have therefore translated also, because I have followed his Edition, as the most Correct.

The Design of the Book, is to show the Reasonableness of believing and embracing the Christian Religion above any other; which our Author does, by laying before us all the E-vidence, that can be brought, both Internal and

External,

External, and declaring the Sufficiency of it; by enumerating all the Marks of Genuineness in any Books, and applying them to the Sacred Writings; and by making appear the Deficiency of all other Institutions of Religion, whether Pagan, Jewish, or Mahometan. So that the Substance of the whole is briefly this; that as certain as is the Truth of Natural Principles, and that the Mind can judge of what is agreeable to them; as certain as is the Evidence of Mens Bodily Senses, in the most plain and obvious Matters of Fact; and as certainly as Mens Integrity and Sincerity may be discovered, and their Accounts delivered down to Posterity faithfully; fo certain are we of the Truth of the Christian Religion; and that if it be not true, there is no fuch Thing as true Religion in the World, neither was there ever or can there ever be any Revelation proved to be from Heaven.

This is the Author's Defign, to prove the Truth of the Christian Religion in general, against Atheists, Deists, Jews, or Mahometans; and he does not enter into any of the Disputes which Christians have among themselves, but confines himself wholly to the other. Now as the State of Christianity at present is, were a Heathen or Mahometan convinc'd of the Truth of the Christian Religion in general, he would yet be exceedingly at a Loss to know what Society of Christians to join himself with; so miferably

ferably divided are they amongst themselves, and separated into so many Sects and Parties, which differ almost as widely from each other as Heathens from Christians, and who are so zealous and contentious for their own particular Opinions, and bear fo much Hatred and ill Will towards those that differ from them, that there is very little of the true Spirit of Charity, which is the Bond of Peace, to be found amongst any of them: This is a very great Scandal to the Profesfors of Christianity, and has been exceedingly differviceable to the Christian Religion; infomuch that great Numbers have been hindered from embracing the Gospel, and many tempted to cast it off, because they saw the Professors of it in general agree so little amongst themselves: This Consideration induced Mr Le Clerc to add a feventh Book to those of Grotius; wherein he treats of this Matter, and shows what it becomes every honest Man to do in such a Case; And I have translated it for the same Reafon. All that I shall here add, shall be only briefly to enquire into the Cause of so much Division in the Church of Christ, and to show what feems to me the only Remedy to heal it. First, to examine into the Cause, why the Church of Christ is so much divided: A Man needs but a little Knowledge of the State of the Christian Church, to see that there is just Reason for the fame Complaint St Paul made in the primitive Times

Times of the Church of Corinth: that some were for Paul, some for Apollos, and some for Cephas; so very early did the Spirit of Faction creep into the Church of God, and difturb the Peace of it; by fetting its Members at Variance with each other, who ought to have been all of the fame common Faith, into which they were baptized; and I wish it could not be said that the same Spirit has too much remained amongst Christians ever fince. It is evident that the Foundation of the Divisions in the Church of Corinth, was their forfaking their common Lord and Master, Jesius Christ, into whose Name alone they were baptized; and uniting themfelves, some under one eminent Apostle or Teacher, and fome under another, by whom they had been instructed in the Doctrine of Christ; whereby they were distinguished into different Sects, under their several Denominations: This St Paul complains of as a Thing in itself very bad, and of pernicious Consequence; for hereby the Body of Christ, that is, the Christian Church, the Doctrine of which is one and the fame at all Times and in all Places, is rent and divided into feveral Parts, that clash and interfere with each other; Which is the only Method, if permitted to have its natural Effect, that can overthrow and destroy it. And from the same Cause have arisen all the Divifions that are or have been in the Church ever fince.

fince. Had Christians been contented to own but one Lord, even Fesus Christ, and made the Doctrine delivered by him the fole Rule of Faith, without any Fictions or Inventions of Men; it had been impossible but that the Church of Christ must have been one universal, regular, uniform Thing, and not fuch a Mixture and Confusion as we now behold it. But when Christians once began to establish Doctrines of their own, and to impose them upon others by human Authority, as Rules of Faith, (which is the Foundation of Antichrist,) then there began to be as many Schemes of Religion as there were Parties of Men, who had different Judgment, and got the Power into their Hands. A very little Acquaintance with Ecclefiastical Hiftory does but too fadly confirm the Truth of this, by giving us an Account of the feveral Doctrines in Fashion, in the several Ages of the Christian Church, according to the then present Humour. And if it be not so now, how comes it to pass that the Generality of Christians are so zealous for that Scheme of Religion, which is received by that particular Church of which they profess themselves Members? How is it that the Generality of Christians in one Country are zealous for Calvinism, and in another Country as zealous for Arminianism? It is not because Men have any natural Disposition more to the one than the other, or perhaps that one has much (a)

more Foundation to support it from Scripture than the other; But the Reason is plain, viz. because they are the established Doctrines of the Places they live in; they are by Authority made the Rule and Standard of Religion, and Men are taught them from the Beginning; by this Means, they are so deeply fixed and rooted in their Minds, that they become prejudiced in Favour of them, and have fo strong a Relish of them, that they cannot read a Chapterin the Bible, but it appears exactly agreeable to the received Notions of them both, tho' perhaps those Notions are directly contradictory to each other: Thus instead of making the Scripture the only Rule of Faith, Men make Rules of Faith of their own, and interpret Scripture according to them; which being an eafy way of coming to the Knowledge of what they esteem the Truth, the Generality of Christians sit down very well fatisfy'd with it. But whoever is indeed convinced of the Truth of the Gospel, and has any Regard for the Honour of it, cannot but be deeply concerned to fee its facred Truths thus proflituted to the Power and Interests of Men; and think it his Duty to do the utmost he is able to take it out of their Hands, and fix it on its own immoveable Bottom. In order to contribute to which, I shall in the Second Place show, what seems to be the only Remedy that can heal these Divisions among st Christians; and

that is, in one Word, making the Scripture the only Rule of Faith. Whatever is necessary for aChristian to believe, in order to everlasting Salvation, is there declared, in fuch a Way and Manner as the Wisdom of God, who best knows the Circumstances and Conditions of Mankind. has thought fit. This God himself has made the Standard for all Ranks or Orders, for all Capacities and Abilities; And to fet up any other above, or upon the Level with it, is dishonouring God and abufing of Men. All the Authority in the World cannot make any Thing an Article of Faith, but what God has made so; neither can any Power establish or impose upon Men, more or less, or otherwise than what the Scripture commands. God has given every Man proportionable Faculties and Abilities of Mind, some stronger and some weaker; and he has by his own Authority made the Scripture the Rule of Religion to them all; It is therefore their indifpenfible Duty to examine diligently, and study attentively this Rule, to instruct themselves in the Knowledge of Religious Truths from hence, and to form the best Judgment they can of the Nature of them. The Scripture will extend or contract itself according to the Capacities of Men; The strongest and largest Understanding will there find enough to fill and improve it, and the narrowest and meanest Capacity, will fully acquiesce in what is there required of it. Thus (a2) all

all Men are obliged to form a Judgment of Religion for themselves, and to be continually rectifying and improving it; They may be very helpful and affifting to each other in the Means of coming to this Divine Knowledge, but no one can finally determine for another; every Man must judge for himself; and for the Sincerity of his Judgment he is accountable to God only, who knows the Secrets of all Hearts, which are beyond the Reach of human Power: This must be left till the final Day of Account, when every Man shall be acquitted or condemned according as he has acted by the Dictates of his Conscience or no. Were all Christians to go upon this Principle, we should foon fee an End of all the fierce Controversies and unhappy Divisions which now rend and confound the Church of Christ: Were every Man allowed to take the Scripture for his only Guide in Matters of Faith, and, after all the Means of Knowledge and Instruction used, all the Ways of Assurance and Conviction try'd, permitted quietly to enjoy his own Opinion, the Foundation of all Divisions would be taken away at once: And till Christians do arrive at this Temper of Mind, let them not boast that they are endued with that excellent Virtue of Charity, which is the distinguishing Mark of their Profession; for if what St Paul says be true, that Charity is greater than Faith, it

is evident no Christian ought to be guilty of the Breach of a greater Duty upon Account of a leffer; They ought not to diffurb that Peace and Unity which ought to be amongst all Christians, for the Sake of any Matters of Faith, any Differences of Opinion; because it is contrary to the known Law of Charity: And how the far greatest Part of Christians will clear themselves of transgressing this plain Law, I know not. Wherefore if ever we expect to have our Petitions answered, when we pray that God would make us one Flock under one Shepherd and Bishop of our Souls, Jesus Christ; we must cease to make needless Fences of our own, and to divide ourselves into small separate Flocks, and distinguish them by that whereby Christ has not distinguished them. When this Spirit of Love and Unity, of forbearing one another in Meekness, once becomes the prevailing Principle amongst Christians; then, and not till then, will the Kingdom of Christ in its highest Perfection and Purity flourish upon the Earth, and all the Powers of Darkness fall before it.

JOHN CLARKE.

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To the Honourable

Hieronymus Bignonius,

His MAJESTY's Sollicitor

INTHE

CHIEF COURT of PARIS.

BOOK I.

Sect. I. The Occasion of this Work.

OU have frequently enquired of me, worthy Sir, (whom I know to be a Gentleman that highly deferves the Esteem of your Country, of the learned World, and, if you will allow me to say it, of myself also;) what the Substance of those Books is, which I wrote in Defence of the Christian Religion, in my own Language. Nor do I wonder at your Enquiry; For you, who have with so great Judgment read every thing that is worth reading, cannot but be sensible with how much Philosophick Nicety (a) Ramundus Sebundus, with what entertaining

Time; but fince then, a great Number have wrote concerning the 1 ruth of the Christian Religion,

⁽a) Ræmandus Sebundus, &c]
These were the chief Writers
upon this Subject in Grotius's

ing Dialogues Ludovicus Vives, and with how great Eloquence your Mornæus, have illustrated this Matter. For which Reason it might seem more useful, to translate some of them into our own Language, than to undertake any thing new upon this Subject. But though I know not what Judgment others will pass upon me, yet have I very good Reason to hope that you, who are so fair and candid a Judge, will eafily acquit me, if I should fay; that after having read not only the fore-mentioned Writings, but also those that have been written by the Jews in behalf of the antient Tewish Dispensation; and those of Christians for Christianity, I chuse to make use of my own Judgment, fuch as it is; and to give my Mind that Liberty which at present is denied my Body; For I am persuaded that Truth is no other way to be defended but by Truth, and That fuch as the Mind is fully fatisfied with; it being in vain to attempt to persuade others to that which you yourfelf are not convinced of: Wherefore felected, both from the Antients and Moderns, what appeared to me most conclusive; leaving fuch Arguments as feemed of fmall Weight, and rejecting fuch Books as I knew to be spurious, or had Reason to suspect to be so. Those which I approved of, I explained and put in a regular Method, and in as popular a manner as I could, and likewise turned them into Verse, that they might the easier be remembred. For my Defign was to undertake fomething which might be uleful to my Countrymen, especially Seamen; that they might have an Opportunity to employ that Time which in long Voyages lies upon their Hands,

ligion, especially in French and English; moved thereto by the Example of Grotius, whom they imitated, and fometimes borrowed from him: So that the Glory of so pious and necessary a Method of Writing, chiefly redounds to him. Le Clerc.

Hands, and is usually thrown away: Wherefore I began with an Encomium upon our Nation, which so far excells others in the Skill of Navigation; that by this means I might excite them to make use of this Art, as a peculiar Favour of Heaven; not only to their own Profit, but also to the propagating the Christian Religion: For they can never want Matter, but in their long Voyages will every where meet either with Pagans as in China or Guinea; or Mahometans, as in the Turkish and Persian Empires, and in the Kingdoms of Fez and Morocco; and also with Fews, who are the professed Enemies of Christianity, and are dispersed over the greatest part of the World; And there are never wanting prophane Persons, who, upon occasion, are ready to scatter their Poison amongst the Weak and Simple, which Fear had forced them to conceal: Against all which Evils, my Desire was, to have my Countrymen well fortified; that they who have the best parts, might employ them in confuting Errors; and that the Other would take heed of being feduced by them.

Sect. II. That there is a God.

And that we may show that Religion is not a vain and empty thing; it shall be the Business of this first Book, to lay the Foundation thereof in the Existence of the Deity: Which I prove in the following manner. That there are some Things which had a Beginning, is confessed on all Sides, and obvious to Sense: But these Things could not be the Cause of their own Existence; because that which has no Being, cannot act; for then it would have been before it was, which is impossible; whence it follows, that it derived its Being from something else: This is true not only of those Things which are now before our Eyes, or which we have formerly seen; but also of those things

out of which these have arisen, and so on, (a) till we arrive at fome Cause; which never had any Beginning, but exists (as we fay) necessarily, and not by Accident: Now this Being whatfoever it be (of whom we shall speak more fully by and by) is what we mean by the Deity, or God. Another Argument for the Proof of a Deity, may be drawn from the plain Confent of all Nations, who have any Remains of Reason, any Sense of Good Manners, and are not wholly degenerated into Brutishnefs. For, Human Inventions, which depend upon the arbitrary Will of Men, are not always the fame every where, but are often changed; whereas there is no Place where this Notion is not to be found; nor has the Course of Time been able to alter it, (which is observed by (b) Aristotle himself, a Man not very credulous in these Matters;) wherefore we must assign it a Cause as extensive as all Mankind; and That can be no other than a Declaration from God himself, or a Tradition derived down from the first Parents of Mankind: If the former be granted, there needs no further Proof; if the latter, it is hard to give a good Reason why our first Parents should deliver to Posterity a Falsity in a Matter of so great

(a) Till we arrive at some Cause, &c.] Because as their manner of speaking is, there can be no fuch thing as going on for ever; for of those Things which had a Beginning, either there is some first Cause, or there is none. If it be denied that there is any first Cause; then those Things which had a Beginning, were without a Cause; and consequently existed or came out of nothing of themselves, which is absurd. Le Clerc.

(b) Arifotle himself, &c.] Me-

tapby f. Book XI. Ch 5. where, after relating the Fables of the Gods, he has these Words, " Which if any one rightly " distinguishes, he will keep " wholly to this as the princi-" pal Thing; that to believe " the Gods to be the first " Beings, is a divine Truth: " and that tho' Arts and Sci-" ences have probably been " often loft, and revived; " yet this Opinion hath been " preserved as a Reliet to this " very Time." Le Clerc.

Moment. Moreover, if we look into those Parts of the World, which have been a long time known, or into those lately discovered; if they have not lost the common Principles of Human Nature, (as was faid before) this Truth immediately appears; as well amongst the more dull Nations, as amongst those who are quicker, and have better Understandings; and, furely, these latter cannot all be deceived, nor the former be supposed to have found out something to impose upon each other with: Nor would it be of any force against this, if it should be urged, that there have been a few Persons in many Ages who did not believe a God, or at least made such a Profession; For confidering how few they were, and that as foon as their Arguments were known, their Opinion was immediately exploded; it is evident, it did not proceed from the right use of that Reafon which is common to all Men; but either from an Affectation of Novelty, like the heathen Philosopher who contended that Snow was black; or from a corrupted Mind, which like a vitiated Palate, does not relish Things as they are: Especially fince Hiftory and other Writings inform us, that the more virtuous any one is, the more carefully is this Notion of the Deity preserved by him: And it is further evident, that they who diffent from this antiently established Opinion, do it out of an ill Principle, and are fuch Persons, whose Interest it is that there should be no God, that is, no Judge of human Actions; because whatever Hypotheses they have advanced of their own, whether an infinite Succession of Causes, without any Beginning; or a fortuitous Concourse of Atoms, or any other, (a) it is attend-

(a) It is attended with as faid, and that not rashly, that great, &c.] Grotius might have there are much greater Difficulties

ed with as great, if not greater Difficulties, and not at all more credible than what is already received; as is evident to any one that confiders it ever so little. For that which some object, that they don't believe a God, because they don't see him; if they can fee any thing, they may fee how much it is beneath a Man, who has a Soul which he cannot fee, to argue in this manner. Nor if we cannot fully comprehend the Nature of God, ought we therefore to deny that there is any fuch Being; for the Beasts don't know what fort Creatures Men are, and much less do they underftand how Men, by their Reason, institute and govern Kingdoms, measure the Course of the Stars, and fail cross the Seas: These Things exceed their Reach: And hence Man, because he is placed by the Dignity of his Nature above the Beasts, and that not by himself, ought to infer; that He who gave him this Superiority above the Beafts, is as far advanced beyond Him, as He is beyond the Beasts; and that therefore there is a Nature, which, as it is more Excellent, so it exceeds his Comprehension.

Sect. III. That there is but one God.

HAVING proved the Existence of the Deity: we come next to his Attributes; the first whereof is. That there can be no more Gods than One. Which may be gathered from hence; because (as was before faid) God exists necessarily, or is felfexistent.

culties in the Opinions of those, who would have the World to be eternal, or always to have been: fuch as, that it must have come out of nothing of it felf, or that it arose from the fortuitous Concourse of Atoms; Opinions full of manifest Contradictions, as many fince Grotius's Time have exactly de-

monstrated; amongst whom is the eminent and learned Dr Ralph Cudworth, who wrote the English Treatise Of the intellectual System of the Universe: There are also other very excellent English Divines and Natural Philosophers. Le Clerc.

existent. Now that which is necessary or self-existent, cannot be confidered as of any Kind or Species of Beings, but as actually existing, (a) and is therefore a fingle Being: For if you imagine many Gods, you will fee that necessary Existence belongs to none of them; nor can there be any Reason why two should rather be believed than three, or ten than five: Beside the Abundance of particular Things of the same kind, proceeds from the Fruitfulness of the Cause, in proportion to which more or less is produced; but God has no Cause, or Original. Further, particular different Things, are endued with peculiar Properties, by which they are diffinguished from each other; which do not belong to God, who is a necessary Being. Neither do we find any Signs of many Gods; for this whole Universe makes but one World, in which there is but (b) One Thing that far exceeds the rest in Beauty; viz. the Sun; and in every Man there is but One Thing that governs, that is, the Mind: Moreover, if there could be two or more Gods, free Agents, acting according to their own Wills, they might will contrary to each other; and so One be hindered by the Other from effecting his Defign; now a Possibility of being hindred is inconfiftent with the Notion of God.

(a) And is therefore a fingle Being, &c.] But a great many fingle Beings, are a great many individual Beings; this Argument therefore might have been omitted, without any detriment to fo good a Cause. Le Clerc.

Whoever would see the Argument for the Unity of God, drawn from his necessary or

Self-existence, urged in its full force, may find it at the beginning of Dr Sam. Clerke's Boyle's Lectures.

(b) One Thing that far exceeds, &c.] At least to the Inhabitants of this our Solar System (as, we now term it); as those stery Centers the Stars, are to other Systems. Le Clerc.

Sect. IV. All Perfection is in God.

THAT we may come to the Knowledge of the other Attributes of God; we conceive all that is meant by Perfection, to be in Him (I use the Latin Word Perfectio, as being the best that Tongue affords, and the same as the Greek TERESOTIS). Because whatever Perfection is in any Thing, either had a Beginning, or not; if it had no Beginning, it is the Perfection of God; if it had a Beginning, it must of necessity be from something else: And fince none of those things that exist, are produced from nothing; it follows, that whatever Perfections are in the Effects, were first in the Caufe, fo that it could produce any thing endued with them; and confequently they are all in the first Cause. Neither can the first Cause ever be deprived of any of its Perfections: Not from any thing elfe; because that which is Eternal, does not depend upon any other thing; nor can it at all fuffer from any thing that they can do: Nor from itself, because every Nature desires its own Perfection.

Sect. V. And in an infinite Degree.

To this must be added, that these Perfections are in God, in an infinite Degree: Because those Attributes that are finite, are therefore limited, because the Cause whence they proceed, has communicated so much of them and no more; or else, because the Subject was capable of no more. But no other Nature communicated any of its Perfections to God; nor does he derive any thing from any One else, he being (as was said) necessary or self-existent.

Sect. VI. That God is Eternal, Omnipotent, Omniscient, and compleatly Good.

Now feeing it is very evident, that those Things which have Life, are more perfect, than those which have not; and those which have a Power of Acting, than those who have none; those which have Understanding, than those which want it; those which are good, than those which are not so; it follows, from what has been already said, that these Attributes belong to God, and that infinitely: Wherefore he is a living infinite God; that is eternal, of immense Power, and every way good, without the least Defect.

Sect. VII. That God is the Cause of all Things.

EVERY Thing that is, derives its Existence from God; this follows from what has been already faid. For we conclude, that there is but One necessary felf-existent Being; whence we collect, that all other Things fprung from a Being different from themselves: For those Things which are derived from fomething elfe, were all of them, either immediately in themselves, or mediately in their Causes, derived from Him who had no Beginning, that is, from God, as was before evinced. And this is not only evident to Reason, but in a manner to Sense too: For if we take a Survey of the admirable Structure of a Human Body, both within and without; and fee how every, even the most minute Part, hath its proper use, without any Design or Intention of the Parents, and with fo great Exactness, as the most excellent Philosophers and Physicians could never enough admire; it is a fufficient Demonstration that the Author of Nature is the most compleat Understanding. Of this a great deal may

be feen in (a) Galen, especially where he examines the Use of the Hands and Eyes: And the same may be observed in the Bodies of dumb Creatures; for the Figure and Situation of their Parts to a certain End, cannot be the Effect of any Power in Matter. As also in Plants and Herbs. which is accurately observed by the Philosophers. Strabo (b) excellently well takes notice hereof in the Position of Water, which, as to its Quality, is of a middle Nature betwixt Air and Earth, and ought to have been placed betwixt them, but is therefore interspersed and mixed with the Earth, left its Fruitfulness, by which the Life of Man is preferved, should be hindred. Now it is the Property of intelligent Beings only to act with some View. Neither are particular Things appointed for their own peculiar Ends only, but for the Good of the Whole; as is plain in Water, which (c) contrary to its own Nature is raised upwards, left

(a) In Galen, &c.] Book III. ch. 10. Which Place is highly worth reading, but too long to be inferted. But many later Divines and Natural Phifophers in England have explained these Things more accurately. La Clare

curately. Le Clerc. (b) Strabo, &c.] Book XVII. Where after he had diftinguished betwixt the Works of Nature, that is, the material World and those of Providence. he adds; " After the Earth " was furrounded with Water, " because Man was not made " to dwell in the Water, but " belongs partly to the Earth, " and partly to the Air, and " flandsin great need of light; " (Providence) has caused ma-" ny Eminences and Cavities in the Earth, that in thefe,

"the Water, or the greatest Part of it, might be received; whereby that part of the Earth under it might be covered; and that by the other, the Earth might be advanced to cover the Water, except what is of Use for Men, Animals, and Plants." The same hath been observed by Rabbi, Jebuda Levita, and Abenesara, amongst the Jews, and St Chrysostom in his 9th Homily of Statues, among Christians.

(c) Contrary to its own Nature, &c] This was borrowed from the Peripatetick Philosophy, by this great Man; which supposed the Water in a Pump to ascend for fear of a Vacuum; whereas it is now granted by all, to be done by

Next.

left by a Vacuum there should be a Gap in the Structure of the Universe, which is upheld by the continued Union of its Parts. Now the Good of the Whole could not possibly be defigned, nor a Power put into Things to tend towards it, but by an intelligent Being, to whom the Universe is fubject. There are moreover fome Actions, even of the Beafts, so ordered and directed, as plainly discover them to be the Effects of some fmall degree of Reason: As is most manifest in Ants and Bees, and also in some others, which, before they have experienced them, will avoid Things hurtful, and feek those that are profitable to them. That this Power of fearthing out and diffinguishing, is not properly in themfelves, is apparent from hence, because they act always alike, and are unable to do other Things which don't require more Pains; (a) wherefore they are acted upon by some foreign Reason; and what they do, must of necessity proceed from the Efficiency of that Reason impressed upon them: Which Reason is no other than what we call God.

the Pressure of the Air. But by the Laws of Gravitation, as the Moderns explain them, the Order of the Universe, and the Wisdom of its Creator, is no less conspicuous Le Clerc.

(a) Wherefore they are acted upon, &c.] No, they are done by the Soul of those Beasts, which is so far reasonable, as to be able to do such Things, and not others. Otherwise God himself, would act in them instead of a Soul, which a good Philosopher will hardly be persuaded of. Nothing hinders but that there may be a great many Ranks of sensible and intelligent Natures, the lowest of which may be in

the Bodies of Brute Creatures; for no Body I think, really believes with Ren. Cartes, that Brutes are mere corporeal Machines. But you will fay, when Brute Creatures die, what becomes of their Souls? That indeed I know not, but it is nevertheless true that Souls refide in them. There is no necessity that we should know all Things, nor are we therefore prefently to deny any thing, because we cannot give account of it. We are to receive those Things that are evident, and be content to be ignorant of those Things which we cannot know. Le Clerc.

Next the Heavenly Constellations, but more especially those eminent ones, the Sun and Moon, have their Courses so exactly accommodated to the Fruitfulness of the Earth, and to the Health of Animals, that nothing can be imagined more convenient: For though otherwise, the most simple Motion had been along the Equator, yet are they directed in an oblique Circle, that the Benefit of them might extend to more Places of the Earth. And as other Animals are allowed the Use of the Earth; fo Mankind are permitted to use those Animals, and can by the Power of his Reason tame the fiercest of them. Whence it was that the (a) Stoicks concluded that the World was made for the Sake of Man. But fince the Power of Man does not extend fo far as to compel the Heavenly Luminaries to ferve Him, nor is it likely they should of their own accord submit themselves to him; hence it follows, that there is a superior Understanding, at whose Command those beautiful Bodies afford their perpetual Assistance to Man, who is placed fo far beneath them: Which Understanding is none other than the Maker of the Stars and of the Universe. (b) The Eccentrick Motions of the Stars, and the Epicycles, as they term them, manifeftly show, that they are not the Effects of Matter.

(a) The Stoicks concluded,&c.] See Tully in his first Book of Offices, and his fecond of the Nature of the Gods.

(b) The Eccentrick Motion, &c.] This Argument is learnedly handled by Maimonides, in his Dustor Dubitantium, Part II c. 4. And if you suppose the Earth to be moved, it amounts to the same thing in other Words.

Ibid. These and some of the following Things are according to the vulgar Opinion, which is now exploded; but

the Efficacy of the Divine Power, is equally feen in the conflant Motion of the Planets in Ellipses, about the Sun through the most fluid Vortex; in such a manner as not to recede from, or approach to their Centre, more than their wonted Limits, but always cut the Sun's Equator at like Obliquity. Le Clerc. Sir Isaac Newton has demonstrated that there are no such Vortexes, but that their Motions are better explained without them.

Matter, but the Appointment of a free Agent ; and the same Assurance we have from the Position of the Stars, some in one Part of the Heavens, and fome in another; and from the unequal Form of the Earth and Seas: Nor can we attribute the Motion of the Stars, in fuch a Direction, rather than another, to any thing elfe. The very Figure of the World, which is the most perfect, viz. round, and all the Parts of it inclosed, as it were, in the Bofom of the Heavens, and placed in wonderful Order, fufficiently declare, that these Things were not the Refult of Chance, but the Appointment of the most excellent Understanding: For can any one be fo foolish, as to expect any thing so accurate from Chance? He may as foon believe, that pieces of Timber, and Stones, should frame themselves into a House; (a) or that from Letters thrown at a venture, there should arise a Poem; when the Philosopher, who faw only fome Geometrical Figures on the Sea-shore, thought them plain Indications of a Man's having been there, fuch Things not looking as if they proceeded from Chance. Besides, that Mankind were not from Eternity, but date their Original from a certain Period of Time, is clear, as from other Arguments, fo from the * Improvement

(a) Into a House, &c] or

Ship, or Engine.

* The Improvement of Arts, &c.] Tertullian treats of this Matter, from History, in his Book concerning the Soul, Sect. 30. We find (says he) in all Commentaries, especially of the Antiquities of Men, that Mankind increase by Degrees, &c.

And a little after, The World manifefly improves every Day, and grows wifer than it was. These two Arguments caused Aristotle's Opinion, (who would not allow Mankind any Beginning) to be rejected by the learned Historians, especially the Epicureans. Lucretius, Book V.

If Heaven and Earth had no Original,
How is it, that before the Trojan War;
No Poets sung of Memorable Things;
But Deeds of Hero's dy'd so oft with them;
And no where, Monuments rais'd to their Praise?
This shews the World is young and lately made.

Whence

of Arts, and those desart Places, which came afterwards

Whence 'tis that Arts are every Day encreas'd, Or fresh renewed; and Ships so much improved, And Musick, to delight the Ear.

With a great deal more to the same purpose.

Virgil, Eclogue VI.

- From thefe first Principles
All Things arose, bence sprung the tender World.

And in his Georgicks.

Use first produced those various Arts we see,
By small degrees; this taught the Hushandman
To plow and sow his Fields; from the hard Flint
To fetch the hidden Sparks; then Men began
With hollow Boats to cross the Stream; Pilots
Call'd Hyades and Pleides, their Signs,
And Charles's Wain: Then Sportsmen spread their Nets
To catch wild Beasts, and Dogs pursu'd their Game.
Some drain the Rivers, and some seek the Main,
Stretching their Nets to inclose the sinny Prey:
Others with Iron Forge whet Instruments
To cleave the yielding Wood, Then Arts arose.

Horace, Book I. Sat. III.

When first Mankind began to spread the Earth.

Like Animals devoid of Speech, they strove

With utmost Strength of Hands, for Dens and Acorns;

From thence to Clubs, and then to Arms they came,

Taught by Experience; 'Till Words express'd

Their Meaning, and gave proper Names to Things:

Then ended Wars; Cities were built, and Laws were made for

Thieves, Adulterers, and Rogues.

Pliny in his third Book of Natural History, about the Beginning; Wherefore I would be so understood, as the Words themfelves signify, without the flourift of Men; and as they were under stood at the Beginning, before any great Exploits were performed. The fame Author affirms, that the Hercinian Wood (in Germany) was coæval with the World, Book XVI. Seneca, in Lactantius, 'Tis not a Thousand Years since Wisdom bad a Beginning. Tacitus's Annals III. The first Men, be-

fore Appetite and Paffion Swayed them, lived without Bribes, and without Iniquity; and needed not to be restrained from Evil by Punishment: Neither did they stand in need of Reward, every one naturally purfuing Virtue; for fo long as nothing was defired contrary to Morality, they wanted not to be restrained by Fear: But after they laid aside Equity; and Violence and Ambition succeeded in the Room of Honesty and Humility; then began that Power which has always continued aterwards to be inhabited; and is further evidenced by the Language of Islands, plainly derived from the neighbouring Continents. There are moreover certain Ordinances fo universal amongst Men, that they

mongst some People. But others immediately, or at least after they grew weary of Kings, preferred a legal Government. And Aristotle could not fully persuade himself, any more than others, of the truth of his own Hypothesis, that Mankind never had any Beginning. For he speaks very doubtfully of the Matter in many places, as Moses Maimonides observes in his Ductor Dubitantium, Part II. In the Prologue to his Second Book, concerning the Heavens, he calls his Position, only a Perfuafron, and not a Demonstration; and there is a Saying of the fame Philofopher in the third Book of the Soul; Chap. III. That Perfuation is a Confequence of Opinion. But his principal Argument is drawn from the Abfurdity of the contrary Opinion, which supposes the Heavens and the Universe not to be created, but generated; which is inconfistent. Book XI. of his Metaphysicks,, Chap. 8. he fays, 'tis very likely that Arts have often been lost, and invented again. And in the last Chap. of the Third Book of the Generation of Animals, he has these Words, It would not be a foolish Conjecture concerning the first Rife of Men, and Beasts, if any one should imagine, that of old they sprung out of the Earth one of these two ways, either after the Manner

of Maggots, or to have come from Eggs. After his Explication of each of these, He adds, If therefore Animals had any Beginning, it is manifest it must be one of these two ways. The fame Aristotle, in the First of his Topicks, Chap. XI. There are some Questions against which very good Arguments may be brought; (it being very doubtful which fide is in the right, there being great Probability on either hand,) we have no Certainty of them: and tho' they be of great weight, we find it very difficult to determine the Cause and Manner of their Existence; as for Instance. whether the World were from Eternity, or no: For such Things as these are disputable. And again, disputing about the fame thing in his First Book of the Heavens, Chap. 10. What shall be faid, will be the more credible, if we allow the Dif. putants Arguments their due weight. Tatian therefore did well not to pass by this, where he brings his Reasons for the Belief of the Scriptures, That what they deliver concerning the Creation of the Universe, is level to every one's Capacity. If you take Plato, for the World's having a Beginning, and Aristotle for its having had none; you will have feen both the Jewish and Christian Opinions.

they don't feem fo much to owe their Institution to the Instinct of Nature, or the Deductions of plain Reason; as to a constant Tradition, scarce interrupted in any Place, either by Wickedness or Misfortune: Of which fort were formerly Sacrifices, amongst holy Rites; and now Shame in Venereal Things, the Solemnity of Marriage, and the Abhorrence of Incest.

Sect. VIII. The Objection concerning the Cause of Evil, answered.

Nor ought we to be in the least shaken in what has been faid, because we see many Evils happen. the Original of which cannot be ascribed to God. who, as was affirmed of Him, is perfectly good. For when we fay, that God is the Cause of all Things, we mean of all fuch Things as have a real Existence; which is no Reason why those Things themselves should not be the Cause of some Accidents, fuch as Actions are. God created Man, and fome other Intelligences superior to Man, with a Liberty of Acting; which Liberty of Acting is not in itself Evil, but may be (a) the Cause of something that is Evil. And to make God the Author of Evils of this kind, which are called Moral Evils, is the highest Wickedness. But there are other

(a) The Cause of something that is Evil, &c.] God indeed forefaw, that free Agents would abuse their Liberty, and that many natural and moral Evils would arise from hence; yet did not this hinder him from permitting fuch Abuse, and the Consequences thereof; any more than it hindred his creating Beings endued with fuch Liberty. The Reason is plain. Becausea free Agent being the most Excellent Creature, which discovers the high-

est Power of the Creator, God was unwilling to prevent those Inconveniencies which proceed from the Mutability of their Nature; because He can amend them as He pleases, to all Eternity; in fuch a manner as is agreeable to his own Goodness, tho' he has not yet revealed it to us. Concerning which we have largely treated in French, in a Book wrote against Pet. Bayle, the seeming Advocate of the Manichees. Le Clerc.

Sorts of Evils, such as Loss or Pain inflicted upon a Person, which may be allowed to come from God, suppose for the Reformation of the Man, or as a Punishment which his Sins deserve: For here is no Inconsistency with Goodness; but on the contrary, these proceed from Goodness itself, in the same manner as Physick, unpleasant to the Taste, does from a good Physician.

Sect. IX. Against Two Principles.

AND here, by the way, we ought to reject their Opinion, who imagine that there are (a) two Active Principles, the one Good, and the other Evil. For from Two Principles, that are contradictory to each other, can arise no regular Order, but only Ruin and Destruction: Neither can there be a self-existent Being persectly Evil, as there is One Self-existent persectly Good: Because Evil is a Desect, which cannot reside but in something which has a Being; (b) and the very having a Being is to be reckoned amongst the Things which are Good.

Sect. X. That God governs the Universe.

THAT the World is governed by the Providence of God, is evident from hence: That not only Men, who are endued with Understanding; but Birds, and both Wild and Tame Beasts; (who are lead by Instinct, which serve them instead of Understanding) take care of, and provide for their Young. Which Perfection, as it is a Branch of Goodness, ought not to be excluded from God: And so much the rather, because He is All-wise, and All-powerful, and cannot but know every thing that

(a) Two active Principles, &c.] This has respect to the ancient Disciples of Zoroastres, and to the Manichees. Le Clerc.

Author) was speaking of moral and not of natural Good. It had therefore been better to have forborn such kind of Reafoning. Le Clerc.

Being, &c.] But here, (the

is done, or is to be done, and with the greatest Facility direct and govern them; To which we may add, what was before hinted, concerning the Motion of particular Things, contrary to their own Nature, to promote the Good of the Whole.

Sect. XI. And the Affairs of this lower World.

And They are under a very great Mistake, who confine this Providence (a) to the Heavenly Bodies; As appears from the foregoing Reason, which holds as strong for all created Beings; and moreover from this Consideration, that there is an especial Regard had to (b) the Good of Man, in the Regulation of the Course of the Stars, as is confessed by the best Philosophers, and evident from Experience. And it is reasonable to conceive, that greater Care should be taken of that, for whose Sake the other was made, than of that which is only subservient to it.

And the Particulars in it.

NEITHER is their Error less, (c) who allow the Universe to be governed by Him, but not the parti-

(a) To the Heavenly Bodies, &c.] This was the Opinion of Aristotle. See Plutarch concerning the Opinions of the Philosophers, Book II ch. 3. and Atticus in Eusebius's Gospel Preparation, Book V. ch. 5. Le Clerc.

(b) The Good of Man, &c.] Though not for Man only, (for it doth not appear, that there are no other Intelligent Beings, in other Planets,) yet partly for Him, and so far as He makes use of them without any Detriment to other Creatures. Because we cannot live without the Sun; we may well conclude

it was made upon our account; unless we can imagine that Chance provided every Thing that is necessary for us; which is very absurd: Just like a Man, who happening upon a House well furnished, should deny that it was built for the Convenience of Men, who are alone capable of enjoying it. Le Clerc.

(c) Who allow the Universe, &c.] This was the Opinion of the Stoicks; See Arrius's Differtations upon Epistetus, Book I. ch. 12. and Justin Lipsius in his Stoical Physicology. Le Clerc.

particular Things in it. For if He were ignorant of any particular Thing (as some of them say,) He would not be thoroughly acquainted with himself. Neither will his Knowledge be Infinite (as we have before proved it to be) if it does not extend to Individuals. Now if God knows all Things, what should hinder his taking care of them; Especially since Individuals, as such, are appointed for some certain End, either Particular or General: And Things in General (which they themselves acknowledge to be preserved by God) cannot substift but in their Individuals: So that if the Particulars be destroyed by Providence's forsaking them, the Whole must be destroyed too.

Sect. XII. This is further proved by the Preservation of Empires.

The Preservation of Commonwealths hath been acknowledged, both by Philosophers and Historians, to be no mean Argument for the Divine Providence over Human Affairs. First, in General; (a) because wherever good Order in Government and Obedience, hath been once admitted, it has been always retained; and in particular, certain Forms of Government have continued for many Ages; as that of Kings among the Assyrians, Ægyptians and Franks; and that of Aristocracy among the Venetians. Now the Humane Wisdom may go a good way towards this; yet if it be duly considered, what a Multitude of wicked Men there are, how many external Evils, how liable Things are in their own Nature to change; we can hard-

lect, that Men were created by divine Providence, that they might live in Society, and make use of Laws, without which there neither is, nor can be any Society. Le Clerc.

⁽a) Because wherever good Order,&c.] Because without it, there is no such thing as human Society; and without Society Mankind cannot be preferved: Whence we may col-

ly imagine any Government should subfift so long without the peculiar Care of the Deity. And this is more visible where it has pleased God (a) to change a Government; For all Things (even those which do not depend upon Humane Prudence) fucceed beyond their Wish, (which they do not ordinarily in the variety of Humane Events.) to those whom God has appointed Instruments for this Purpose, as it were, destined by him; (suppose Cyrus, Alexander, Cæsar the Dictator, (b) the Cingi amongst the Tartars, (c) Namcaa amongst the Chinese:) Which wonderful Agreeableness of Events, and all conspiring to a certain End, is a manifest Indication of a Provident Direction. For though a Man may now and then throw a particular Cast on a Die by Chance; yet if he should do it a hundred times together, every Body would conclude there was some Art in it.

Sect. XIII. And by Miracles.

But the most certain Proof of Divine Providence is from Miracles, and the Predictions we find in Histories: It is true indeed, that a great many of those Relations are fabulous; but there is no Reason to dis-believe those which are attested by credible Witnesses, to have been in their Time, Men whose Judgment and Integrity have never been called in question. For since God is All-knowing

(a) To change the Government, &c.] Thus Lucretius.

Some secret Cause confounds

the Exploits of Men.

(b) The Cingi amongst the Tartars, &c.] He seems to mean Genghiz Can, who came out of Eastern Tartary, and out of the City Caracarom, and subdued not only Tartary, but also the Northern Sina, and India. From him sprung the

Mogul Kings, and the Princes of the lesser Tartary. His Life is written in French, and published at Paris, in 1710. Le Clerc.

(c) Namcaa amongst the Chinese, &c.] Here in Justice Manca Capacus ought to be named, who was the Founder of the Empire of Peru. (See Garstlazzi de la Vega, in Incarum Historia.) knowing and All-powerful, why should we think him not able to signify his knowledge or his Resolution to Act, out of the ordinary Course of Nature, which is his Appointment, and subject to his Direction and Government? If any one should object against this, that inferior intelligent Agents may be the Cause of them, it is readily granted; and this tends to make us believe it the more easily of God: Beside, whatever of this Nature is done by such Beings, we conceive God does by them, or wisely permits them to do them; in the same manner as in well regulated Kingdoms, nothing is done otherwise than the Law directs, but by the Will of the Supreme Governor.

Sect. XIV. But more especially amongst the Jews, who ought to be credited upon the account of the long Continuance of their Religion.

Now that some Miracles have really been seen, (though it should seem doubtful from the Credit of all other Histories) the Jewish Religion alone may easily convince us: which though it has been a long time destitute of Humane Assistance, nay exposed to Contempt and Mockery, yet it remains (a) to this very Day, in almost all parts of the World;

(a) To this very Day, &c.] Hecatæus concerning the Jews, which lived before the Time of Alexander, has these Words: " Though they be severely Re-"proached by their Neigh-" bours and by Strangers, and " many times harshly treated " by the Persian Kings and " Nobility; yet cannot they " be brought off from their "Opinion, but will undergo "the most cruel Torments "and sharpest Death, rather " than for fake the Religion of " their Country." Josephus

preserved this place, in his first Book against Appion, and he adds another Example out of the same Hecatæus, relating to Alexander's Time, wherein the Jewish Soldiers peremptorily refused to assist at the Repairing the Temple of the God Belus. And the same Josephus has very well shown, in his other Book against Appion, that the firm Persuasion of the Jews of old, concerning God's being the Author of their Law. is from hence evident, because they have not dared, like other People when (a) all other Religions (except the Christian, which is as it were the Perfection of the Jewish) have either disappeared as soon as they were forsaken by the Civil Power and Authority, (as all the Pagan Religions did;) or else they are yet maintained by the same Power as Mahometanism is: For if any one should ask, whence it is that the Fewish Religion hath taken fo deep Root in the Minds of all the Hebrews, as never to be forced out; there can be no other possible Cause assigned or imagined than this; That the present Jews received it from their Parents, and they from theirs, and fo on, till you come to the Age in which Moses and Joshua lived; they received, I fay, (b) by a certain and uninterrupted Tradition, the Miracles which were worked, as in other Places, so more especially at their coming out of Egypt, in their Journey, and at their Entrance into Canaan; of all which, their Ancestors themselves were Witnesses. Nor is it in the least credible, that a People of so obstinate a Disposition, could ever be pursuaded any otherwise, to submit to a Law loaded with so many Rites and

People to alter any thing in their Laws; not even then. when in long Banishments, under foreign Princes, they have been tryed by all forts of Threatnings and Flatteries. To this we may add fomething of Tacitus, about the Proselytes: " All that are converted to " them, do the like; for the " first Principle they are in-" structed in, is to have a Con-" tempt of the Gods; to lay " afide their Love to their "Country, and to have no " Regard for their Parents or " Brethren." That is, when the Law of God comes in competition with them; which this profane Author unjustly blames. See further what Porphyry has

delivered about the Constancy of the Jews, in his Second and Fourth Books against Eating of living Creatures; where he mentions Antiochus, and particularly the Constancy of the Essens amongst the Jews.

(a) All other Religions, &c.] Even those so highly commended Laws of Lycurgus, as is observed by Josephus and

Theodoret .

(b) By a certain and uninterrupted Tradition, &c.] To which we give credit, because it was worthy of God to institute a Religion in which it was taught, that there was one God the Creator of all Things, who is a spiritual Being, and is alone to be worshipped. Le Clerc. Ceremonies; or that wise Men, amongst the many Distinctions of Religion which Humane Reason might invent, should chuse Circumcision; which could not be performed (a) without great Pain, and (b) was laughed at by all Strangers, and had nothing to recommend it but the Authority of God.

Sect. XV. From the Truth and Antiquity of Moses.

THIS also gives the greatest Credit imaginable to the Writings of Moses, in which these Miracles are recorded to Posterity; that there was not only a fettled Opinion and conftant Tradition amongst the Jews, that this Moses was appointed by the express Command of God himself to be the Leader and Captain of this People; but also because (as is very evident) he did not make his own Glory and Advantage his principal Aim, but He himfelf relates those Errors of his own, which He could have concealed; and delivered the Regal and Sacerdotal Dignity to others (permitting his own Posterity to be reduced only to common Levites). All which plainly shew, that he had no occasion to falsify in his History; as the Style of it further evinces, it being free from that Varnish and Colour, which uses to give Credit to Romances; and is very natural and easy, and agreeable to the Matter of which it treats. Moreover, another Argument for the undoubted Antiquity of Moses's Writings, which no other Writings can pretend to, is this; That the Greeks (from whom all other Nations derived their Learning) own, that they (c) had their Letters from Foreigners; which Letters

(a) Without great Pain, &c.] Philo says, It was done with very great Pain.

(b) Was laughed at, &c] The fame Philo fays, It was a Thing laughed at by every Body: Whence the Jews by the Poets, are called Cropt, Circumcifed, Fore-skinned.

(c) Had their Letters, &c.] Herodotus in his Terpsichore, says, "That the Ionians had their "Letters of theirs, have the fame Order, Name (a) and Shape, as the Syriack or Hebrew: And further still, the most antient (b) Attick Laws, from whence the

" Letters from the Phænici-

" ans, and used them, with " very little variation; which

" afterwards appearing, those

" Letters, were called Phæni-

The Phanician Characters of Cadmus.

And Calimachus.

--- Cadmus, from whom the Greeks, Their written Books derive.

And Phytarch calls them Phanician or Punick Letters.in his Ninth Book, and Third Prob. of his Sympofiacks, where he fays, that Alpha in the Phanician Language, fignifies an Ox, which is very true. polemus, in his Book of the Kings of Judæa, fays, "That " Mofes was the first wife Man, " and that Letters were first " given by him to the Jews,

These with their Tongue pronounced Phænician Words.

See also the Punick Scene of Plautus, where you have the Words that are put in the Punick Language, twice, by reafon of the double writing; and also the Latin Translation; whence you may eafily correct what is corrupted. And as the Phænician and Hebrew Language, were the same, so are the ancient Hebrew Letters the same with those of the Phænicians. See the great Men a-Joseph Scabout this Matter. liger's Diatriba of the Eufebian Year clo locxvii and the First Book, Ch. X. of Gerrard Voffius's Grammar (and particu-Jarly Sam. Bochart, in his Chanaan) You may add also, if you please, Clement of Alex.

" cian, (as they ought to be) " from the Phænicians bring-" ing them into Greece." He calls them.

" and from them the Phani-" cians received them," That is, the ancient Language of the Jews and Phanicians was the same, or very little different. Thus Lucian. He Spake Some indistinct Words, like the Hebrew or Phoenician. And Charilus in his Verses concerning the Solimi, who, he fays, dwelt near the Lake, I suppose he means Asphaltites.

andria, Strom. Book I. and Enfebius's Gospel Preparation, Book X. Chap. 5.

(a) And Shape, &c.] He means the Samaritan Letters, which are the fame as the Phænician, as Lud Capel. Sam Bochart, and others have shown. I also have treated of the same in French in the Biblioth. Select. Vol. XI. Le Clerc.

(b) Attick Laws, &c.] You have a famous Instance of this, in Thieves that rob by Night, which we have treated of in the Second Book of War and Peace, Ch. I. Sect 12. and another in that Law, which Sopater recites, Let bim that is next akin poffess the Heiress; which is thus explained by Terence.

Roman were afterwards taken, owe their Original to the Law of Moses.

Sect. XVI. From Foreign Testimonies.

To these we may add the Testimony of a great Number, who were Strangers to the Jewish Religion, which shows that the most ancient Tradition among all Nations, is exactly agreeable to the Relation of Moses. For his Description of the Original of the World, is almost the very same as in the (a) ancient Phanician Histories, which are translated

There is a Law, by which Widows ought to be married to the next Kinsmen, and the same Law obliges these Kinsmen to marry them.

Donatus remarks upon this place thus: That the Widow should be married to the next Kinsman, and he marry her, is the Attick Law; viz. taken from the Law of Moses in the last Chap. of Numbers, which we shall have opportunity of speaking more of afterwards. A great many other Things may be found to this purpose, if any one fearch diligently for them: As the Feast in which they carried Clusters of Grapes, taken from the Feast of Tabernacles: the Law that the High Priest should marry none but a Virgin, and his Countrywoman; that next after Sisters, Kinsmen by the Father's fide should inherit: Wherefore the Attick Laws agree with many of the Hebrew, because the Atticks owe many of their Customs to Ce. crops King of Egypt; and because God established many Laws amongst the Hebrews, very much like those of the Egyptians, to which they had been accustomed, only reforming such Things, as were bad in them; as we have often observed in our Notes upon the Pentateuch, and before us, John Spencer in his Book about the Ritual Laws of the Jews. Le Clerc.

(a) Ancient Phanician Hiftories, &c.] Eusebius has preserved them for us, in his First Book, Chap. 10. of his Preparation. "The Theology of " the Phænicians, supposes the " Foundation of the Universe " to have been a Dark and "Windy Air, or the Breath " of a dark Air, and a dismal "Chaos, covered with thick " Darkness; that these were " Infinite, and had no Bounds " for many Ages. But when " This Spirit or Breath placed "its Defire or Love on these "first Principles, and a Mix-" ture was produced thereby, " this Conjunction was called " Love; This was the Begin-" ning of the Creation of all " Things; But the Breath, or " Spirit, was not created, and

" from

flated by Philo Biblius from Sanchuniathon's Collection:

" from its Embraces proceed-" ed Mot, Mot, which some " call Mud, others the Corrup-"tion of a watry Mixture; " This was the Seminary and " from hence were all things " produced." In Moles's Hiftory we find the Spirit or

Breath, and the Darkness; and

the Hebrew Word nonno

Merachepheth fignifies Love. Plutareh, Sympofiac. Prob. 1. explaining of Plato, fays, That God is the Father of the World, not by the Emission of Seed, but by a certain Generative Power infused into Matter; which he illustrates by this Similitude.

The Female Bird is oft impregnated, By the quick Motion of the Wind.

And Mor, Mot. DIDI whence Guoo , an Abys already in the Greeks derive their Mode. Motion: For "AGUTOB. Abyf-Mothos, fignifies in Hebrew fos, is in Ennius nothing else but חהות Tehom, in Greek "A- Mud, if I understand him right,

From muddy Tartarus a Birth Gigantic Sprung.

This Mud separated into Earth and Sea. Apollonius in the IVth of his Argonauticks.

The Earth's produced from Mud.

Upon which place the Scholiaft fays : " Zeno affirms, That " the Chaos in Hefod is Wa-

" ter, of which all Things " were made; the Water sub-" fiding made Mud, and the

" Earth." Now this Zeno was a Phanician, a Colony of whom were planted in Cittium, whence the Hebrews call all beyond the Seas, D'no Chittim. Not much different from which is that of Virgil, Ecloque VI.

" Mud congealing made folid Then Earth began to harden, and include The Seas within its Bounds, and Things to take Their proper Forms.

Numenius, cited by Porphyry about the Nymph's Den, affirms. That it was faid by the Prophet (meaning Moses) That the Spirit of God was moved upon the Waters; The fame Expression which Tertullian uses concerning Baptism. Now because the Hebrew Word חפת מרחפת Merachepheth fignifies properly the Brooding of a Dove upon her Eggs; therefore it follows in Sanchuniathon, that the Living Creatures, that is, the Constellations, were in that Mud, as in an Egg; and hence That Spirit is called by the Name of the Dove: Under the Similitude of which Dove, Rabbi Solomon explains the Word מרחפת Merachepheth, Nigidius in the Scholiast of Germanicus: fays, " That there was found an Egg " of a huge Bigness, which be-"ing rolled about, was cast " upon the Earth, and after a " few Days Venus, the Goddess " of Syria, was hatched there-" by." Lucius Ampelius, in his

Book to Matrinus; fays, " It " is reported that in the River " Euphrates, a Dove fat many " Days upon a Fish's Egg, and " hatched a Goddess, very kind " and merciful to the Life of " Man." Macrobius refembles the World to an Egg, in the VIIth Book and 16th Chap. It is faid of his Saturnalia. to be the Beginning of Generation, in the Orphick Verses mentioned by Plutarch, Sympofiack XI. Ch. 3. and Athenagoras. And hence, the Syrian Gods, are called by Arnobius, the Offspring of Eggs; by which Gods he means the Stars For it follows in the Phanician Theology; that The Mud was illuminated with Light, whence came the Sun and Moon, and great and little Stars. You fee here as in Moses, that Light was before the Sun. The Word

that Mofes, uses immediately after, I mean YTH Erets; where evidently that which was dryed from the Water is called שה ' Tabashah; the fame Pherecydes, from the Authority of the Syrians expresses himself thus, (as we are informed by others, but particularly by 70-Sephus, in his first Book against Appion;) Chthonia was the Name given to the Earth after . that Jupiter had bonoured it. This Place we find in Diogenes Laërtius and Others; and Anaximander calls the Sea, that which remained of the first Moisture of Things. Things were confused before their Separation, (concerning. which you have the very Words of Moses in Chalcidius's Explication of Timæus) Linus informs us, as he was himself taught, That

In the Beginning all Things were confused.
So Anaxagoras, All Things were was confuse

So Anaxagoras, All Things were blended together, till the (Divine) Mind separated them, and adorned and regulated that which was confused. And for this Reason, was the Name Mind given by Anaxagoras, as Philiasius assures us in his Timon;

For Anaxagoras that Hero fam'd, Was term'd a Mind, 'cause that was thought by him A Mind, which from Consusson Order brought.

All this came from the Phanicians, who held a very ancient Correspondence with the Greeks. The Ancients fay that Linus was descended from Phænix: So Orpheus had his Opinions from the Phanicians, one of which was this in Athenagoras, That Mud proceeded from Water. After which he mentions a great Egg split into two Parts, Heaven and Earth. From the same Orpheus, Timotheus the Chronographer cites " The Chaos this Passage.

" was dark as Night, in which " Darkness all Things under "this Sky were involved; " the Earth could not be feen " by reason of the Darkness, " till Light breaking from " the Sky, illuminated every " Creature." See the Place in Scaliger, in the Beginning of the first Book of the Greek Chronicle of Eulebius. that which follows of Sanchuniathon, it is called Baauv, which is certainly the 1773 bobu of Moses; And the Winds, lection; and a good Part of it is to be found (a) among the *Indians* (b) and *Egyptians*; whence it is, that

Winds, which are there called kontin, Kolpia, are the same with not possible Kalphijah, the Voice of the Mouth of God.

(a) Among the Indians, &c.] Megasthenes, in the Fifteenth Book of Strabo, expresses their Opinion thus: " That in ma-" ny Things they agree with "the Greeks; as that the " World had a Beginning, and will have an End; that it is " of a Spherical Figure; that " God the Creator and Go-" vernor of it, penetrates all "Things; that Things had " different Beginnings; and " that the World was made of "Water." Clement has preferved the Words of Megastbenes himself out of his Third Book of the Indian History, Strom. I. " All that was of old " faid concerning the Nature of " Things, we find also said "by the Philosophers who " lived out of Greece, the " Brachmans among the Indians, and they that are a called Jews in Syria."

(b) And Egyptians. &c] Concerning whom, see Laërtius in his Proæmium; "The Foundation was a confused Chaos, "from whence the Four Elements were separated, and Living Creatures, made." Anda little after, "That as the "World had a Beginning, so it will have an End" Diodorus Siculus explains their Opinion thus: "In the Beginning of the Creation of all

" Things, the Heavens and the "Earth had the same Form " and Appearance, their Na-" tures being mixed together; " butafterwards the Parts fepa-" rating from one another, the " World received that Form in "which we now behold it, " and the Air a continual Mo-" tion. The Fiery Part afcend-" ed highest, because the Light-" ness of its Nature, caused it " to tend upwards; for which " Reason, the Sun and Multi-" tude of Stars, go in a conti-" nual Round; the Muddy " and groffer Part, together " with the Fluid, sunk down, "by reason of its Heaviness. "And this rolling and turn-" ing itself continually round, "from its Moisture produ-" ced the Sea, and from the " more Solid Parts proceeded " the Earth, as yet very foft "and miry; but when the " Sun began to shine upon it, " it grew firm and hard; and " the Warmth causing the Su-" perficies of it to ferment, " the Moisture, in many Pla-" ces swelling, put forth cer-tain putrid Substances co-" vered with Skins, fuch as " we now fee in Fenny Moo-"rish Grounds, when the " Earth being cool, the Air " happens to grow warm, " not by a gradual Change, " but on a fudden: After-" wards the forementioned "Substances, in the moist " places, having received Life " from the Heat in that " manner,

" manner, were nourished in " the Night, by what fell from " the Cloud furrounding them, " and in the Day, they were "frengthened by the Heat. " Laftly, When these Fætus's " were come to their full " growth, and the Membranes " by which they were inclosed " broke by the Heat, all forts " of Creatures immediately ap-" peared; those that were of a " hotter Nature, became Birds, " and mounted up high; those " that were of a Groffer and "Earthy Nature, " Creeping Things, and fuch " like Creatures which are con" fined to the Earth; and those "which were of a Watry " Nature, immediately betook " themselves to a Place of the " like Quality, and were called " Fish. Now the Earth be-"ing very much dried and " hardned, by the Heat of the "Sun, and by the Wind, was " no longer able to bring forth " Living Creatures, but they " were afterwards begotten by " mixing with each other, Eu-" ripides feems not to contra-" dict this Account, who was " the Scholar of Anaxagoras " the Philosopher: For he fays " thus in his Menalippe;

Heaven and Earth at first were of one Form, But when their different Parts were separate, Thence sprung Beasts, Fowls, and all the Shoals of Fish, Nay, even Men themselves.

" This therefore is the Account " we have received of the Ori-" ginal of Things. And if it " should seem strange to any "one, that the Earth should " in the Beginning have a " Power to bring forth Living " Creatures, it may be further " confirmed by what we fee "comes to pass even now. " For as Thebais in Egypt, upon " the River Nile's very much " overflowing its Banks, and " thereby moistning the "Ground, immediately by the " Heat of the Sun is caused a " Putrefaction, out of which a-" rifes an incredible Number " of Mice. Now if after the " Earth has been thus hardned, " and the Airdoes not preserve " it'soriginal Temperature, yet " fome Animals are notwith-

" flanding produced; from

" hence, they fay, it is mani-" fest, that in the Beginning " all forts of Living Creatures " were produced out of the " earth in this manner." If we add to this, that God is the Creator, who is called by Anaxagoras a Mind, you will find many Things agreeing with Moses, and the Tradition of the Phanicians; As the Heavens and Earth mixed together, the Motion of the Air, the Mud or Abyfs, the Light, the Stars, the Separa-tion of Heaven and Earth, and Sea, the Birds, the Creeping Things, Fishes and other Animals; and last of all, Mankind. Macrobius in his Seventh of his Saturnalia, Chap. 16. transcribed the following Words from the Egyptians; " If we allow, what our Ad-" verfaries that, (a) in Linus, (b) Hefiod, and many other Greek

" versaries affirm, that the " Things which now are, had " a Beginning; Nature first " formed all forts of Animals " perfect; and then ordained, " by a perpetual Law, that " their Succession should be " continued by Procreation. " Now that they might be " made perfect in the Begin-" ning, we have the Evidence " of very many Creatures pro-"duced perfect, from the " Earth and the Water; as in " Egypt, Mice, and in other " Places, Frogs, Serpents, and " the like." And it is with just Reason that Aristotle prefers Anaxagoras before any of the ancient Greek Philosophers, Metaphys. Book I. ch. 3. as a fober Man, when the rest were drunken; because They referred every thing to Matter, whereas this Man added also a Caufe, which acts with Defign; which Cause Aristotle calls Nature, and Anaxagoras Mind, which is better; and

Moses, God; and so does Plato. See Laërtius, where he treats concerning the first Principles of Things, according to the Opinion of Plato; and Appuleius concerning the Opinions of Plato. Thales, who was before Anaxagoras, taught the same; as Velleius in Cicero tells us, in his first Book of the Nature of the Gods : " For Thales Milefius, "who was the first that en-" quired into fuch Things as " these, says; that Water was " the Beginning of all Things; " and that God was that Mind "which formed all Things " out of Water." Where, by Water, he means the Chaos, which Xenophon and others call Earth; all of them well enough, if we rightly apprehend them.

(a) In Linus, &c.] In the Verse quoted above.

(b) Hefiod, &c] In his Theogonia:

The Rife of all Things was a Chaos rude.
Whence sprang the spacious Earth, a Seat for Gods;
Who dwell on high Olympus Snowy Top,
Nor are excluded from the dark Abyss
Beneath the Earth; from hence the God of Love.
Most amiable of all, who frees the Breasts
Of Men and Gods from anxious Cares and Thoughts;
And comforts each of them with soft Delight;
From hence rose Erebus, and gloomy Night.
These produced Ather, and the gladsome Day,
As Pledges of their Love.

If we compare this, with quoted, it will feem to be those of the *Phænicians* now taken from them. For Heftod lived

the Chistian Religion. Sect. 16. 31 Greek Writers, mention is made of a Chaos, (fignified

lived hard by the Theban Baotia, which was built by Cadmus the Phanician. 'Ees66, Eurebus, is the same as Moses's

ערב Ereb, which Night and Day follow, in the Hymns that are ascribed to Orpheus.

All things that are, sprung from or Chaos wast.

In the Argonauticks, which go under the same Name:

In Verse he sang the Origin of Things, Nature's great Change; how Heav'n on high was fram'd, The Earth establish'd, and begirt with Sea. How Love, created all Things by his Power, And gave to each of them his proper Place.

So also Epicharmus, the most ancient Comic Poet, relating an old Tradition.

'Tis faid that Chaos was before the Gods.

And Aristophanes, in his Play preserved by Lucian, in his called the Birds, in a Passage Philopatris, and by Suidas.

First of all was Chaos and Night, dark Erebus and gloomy Tartarus;

There was no Earth, nor Air, nor Heaven, till dusky Night,

By the Wind's Power on the wide Bosom of Erebus, brought forth an Egg,

Of which was hatch'd the God of Love (when Time began;) who with his Golden Wings,

Fixed to his Shoulders, flew like a mighty Whirlwind; and mixing with black Chaos;

In Tartarus dark Shades, produc'd Mankind, and brought them into Light.

For, before Love joined all Things, the Gods themselves had no Existence;

But upon this Conjunction, all Things being mixed and blended, Æther arose;

And Sea and Earth, and the bleffed Abodes of the Immortal Gods.

These appear, upon a very ans, who held an ancient Corflight View, to be taken from respondence with the Inhabi-

the Tradition of the Phanici- tants of Attica, the most an-

nified by some under the Name of an Egg,) and of the framing of Animals, and also of Man's Formation after the Divine Image, and the Dominion given him over all living Creatures; which are to be seen in many Writers, particularly (a) in Ovid,

cient of the Ionians. We have already spoken of Erebus.
Tartarus is הרום Tebom.
AGuoo & Abysfos, and מרחפת

Merachepheth, fignifies Love, as was thewn before: To which agrees that of Parmenides,

Love was the first of all the Gods.

(a) In Ovid, &c.] The Place is no further than the First Book of his Metamorphofus, and is very well worth reading; the principal Things in it being so very like those

of Moses, and almost the same Words, so that they afford much Light to what has been already said, and are likewise much illustrated by it:

Before the Sea and Earth, and Heaven's high Roof Were framed, Nature had but one Form, one Face ; The World was then a Chaos, one huge Mass, Gross, undigested; where the Seeds of Things Lay in Confusion, and Disorder burl'd, Without a Sun to cherift with his Warmth The rifing World; or paler borned Moon. No Earth, suspended in the Liquid Air, Born up by his own Weight; no Ocean waft Through unknown Tracts of Land to cut his Way 3 But Sea and Earth and Air are mix'd in one; The Earth unsettled, Sea innavigable, The Air devoid of Light; no Form remain'd: For each refifted each, being all confin'a; Hot jarr'd with Cold, and Moist resisted Dry; Hard, Soft, Light, Heavy, Strove with mighty Force ; 'Till God and Nature did the Strife compole; By parting Heav'n from Earth, and Sea from Land, And from gross Air the liquid Sky dividing ; All which from lumpish Matter once discharged, Had each his proper Place, by Law decreed: The Light and fiery Parts upwards ascend, And fill the Region of the Arched Sky; The Air succeeds, as next in Weight, and Place; The Earth compos'd of groffer Elements.

Was like a folid Orb begirt with Sea.

all

Thus the well order'd Mass, into due Parts, Was separated by Divine Command. And first, the Earth not stretched into a Plain, But like an Artificial Globe condensed; Upon whose Surface winding Rivers glide, And flormy Seas, whose Waves each Shore rebound. Here Fountains fend forth Streams, there one broad Lake Fills a large Plain: Thus mixed with Pools and Springs, The gentle Streams, which roll along the Ground, Are some by thirsty hollow Earth absorb'd: Some in huge Channels to the Ocean bend, And leave their Banks to beat the fandy Shoar. By the same Power were Plains and Vales produc'd. And shady Woods and rocky Mountains rais'd. The Heaven begirt with Zones: two on the Right, Two on the Left, the torrid One between. The same Distinction does the Earth maintain. By Care Divine into five Climates mark'd; Of which the middlemost, through Heat immense Has no Inhabitants; two with deep Snow Are covered; what remain are temperate. Next, between Heav'n and Earth the Air was fix'd. Lighter than Earth, but heavier than Fire. In this low Region Storms and Clouds were hung. And hence loud Thunder timerous Mortal frights. And forked Lightning, mix'd with Blasts of Wind. But the wife Framer of the World did not Permit them every where; because their Force Is scarce to be resisted (when each Wind Prevaileth in its Turn ;) but Nature shakes, Their Discord is so great. And first the East Obtains the Morn, Arabia's defart Land; And Persia's, bounded by the rising Sun. Next Zephyr's gentle Breeze, where Phæbus dips Himself into the Sea; then the cold North, At whose sharp Blasts the hardy Scythians shake. And last the South, big with much Rain and Clouds. Above this stormy Region of the Air. Was the pure Æther plac'd, refin'd and clear. When each had thus his proper Bounds decreed, The Stars, which in their groffer Mass lay hid, Appear'd, and shone throughout the Heavens Orb.

Then lest a barren Desert should succeed, Creatures of various Kinds each place poffes'd. The Gods and Stars caleftial Regions fill, The Waters with large Shoals of Fishes throng'd. The Earth with Beafts, the Air, with Birds was flock'd. Nothing feem'd wanting, but a Mind endu'd With Sense and Reason to rule o'er the rest; Which was supply'd by Man, the Seed Divine Of Him who did the Frame of all Things make ; Or else when Earth and Sky-Some of the Heavenly Seed remain'd, which fown By Japhet, and with watry Substance mix'd, Was form'd into the Image of the Gods. And when all Creatures to the Earth were prone, Man had an upright Form to view the Heavens, And was commanded to behold the Stars.

Here you see Man has the Dominion over all inferior Creatures given him; and also that he was made after the Image of God, or of Divine Beings. To the same purpose are the Words of Eurysus the Pythagorean in his Book of Fortune; "His (that is, Man's) Tase bernacle, or Body, is like that of other Creatures, be-

" cause it is composed of the "fame Materials; but worked "by the best Workman, who "framed it according to the "Pattern of himself." Where the Word σκῶν is put for Body, as in Wisdom, Chap. IX. Ver. 15. and 2 Cor. V. 1. and 4. To which may be added, that of Horace, who calls the Soul,

-A Particle of Breath Divine.

And Virgil,

An Æthereal Senfe.

And that of Juvenal, Sat. XV.

——Who alone
Have Ingenuity to be esteem'd,
As capable of Things Divine, and sit
For Arts; which Sense we Men from Heav'n derive,
And which no other Creature is allow'd;
For He that fram'd us both, did only give
To them the Breath of Life, but us a Soul.

And those remarkable Things, relating hereto, in Plato's Phadon and Alcibiades. Cicero, in the Second Book of the Nature of the Gods, fays thus: " For " when He (that is, God) " left all other Creatures to " feed on the Ground; he " made Man upright, to excite " him to view the Heavens, " to which he is related, as "being his former Habita-" tion." And Salluft, in the Beginning of the Cataline War. " All Men, that defire to ex-" ceed other Animals, ought " earnestly to endeavour not " to pass away their Days in Si-" lence, like the Beafts which " Nature has made prone, and "Slaves to their Bellies." And Pliny, Book II. Ch. 26. "The never enough to be " admired Hipparchus; than " whom none more acknow-" ledged the Relation betwixt " Man and the Stars, and who " confidered our Souls as a

(a) Epicharmus, &c:]"Man's Reason is derived from that "of God."

" Part of the Heavens."

" of God."

(b) The Platonists, &c.]

Amelius the Platonick. " And
" this is that Reason, or Word,
" by which all Things that
" ever were, were made; ac" cording to the Opinion of
" Heraclitus: That very
" Word, or Reason, the Bar" barian means, which set all
" Things in Order in the Be" ginning, and which was
" with God before that Order,

" and by which every Thing " was made, and in which was every Creature; the " Fountain of Life and Being." The Barbarian he here speaks of, is St John the Evangelist, a little later than whose Time Amelius lived. Eusebius has preserv'd his Words in the Eleventh Book and 19th Chapter of his Preparation; and Cyril in his Eighth Book against Julian. St Austin mentions the same Place of Amelius. in his Tenth Book and 29th Chapter of the City of God, and in the Eighth Book of his Confessions. And Tertullianagainst " It is evident, the Gentiles " fays he, that with your Wife " Men, the Noy @, Logos, Word " or Reason, was the Maker of "the Universe: for Zeno " would have this Word to be " the Creator, by whom all "Things were disposed in " their Formation." Place of Zeno was in his Book mepi solas, concerning Being, where he calls the To work the efficient Caufe, Noy So, the Word or Reason; and in this he was followed by Cleanthes, Chrysippus, Archedemus, and Postidonius, as we are told by Laertius in his Life of Zeno. Seneca, in his LXVth Epistle, calls it the Reason which formeth every thing. And Chalcidius to Timæus fays, "That the Reason " of God, is God himself, who "has a Regard to Human " Affairs, and who is the Caufe " of Mensliving well and hap-" pily,

and before them, by the most antient Writer, (I do not mean of those Hymns which go under his Name,) but of those Verses which were (a) of Old called Orpheus's; not because Orpheus composed them, but because they contained his Doctrines. (b) And Empedocles

"pily, if they do not neglect the Gift bestowed on them by the most High God." And in another Place, speaking of Moses, he has these Words: Who is clearly of

Opinion, "that the Heaven
and Earth were made by the
Divine Wisdom preceding:
and that then the Divine
Wisdom was the Foundation
of the Universe."

(a) Of Old called Orpheus's, &c. The Verses are these:

I swear by that first Word the Father spake, When the Foundation of the Earth was laid.

They are extant in the Admonition to the Greeks among the Works of Julian: As also these;

I speak to those I ought, be gone, Prophane,
Away: But O Museus, hearken thou,
Thou Off-spring of the Moon; I speak the Truth;
Let not vain Thoughts, the Comfort of thy Life
Destroy; the Divine Reason strictly view,
And six it in thy Mind to imitate;
Behold the great Creator of the World,
Who's only Perfect, and did all Things make,
And is in all; though we with mortal Eyes
Cannot discern him; but he looks on us.

These we find in the Admonition to the Greeks; as also in a Book concerning the Monarchy of the World, in the Works of Justin Martyr; in Clemens Alexandrinus, Strom. 5. and in the XIIIth Book of Eusebius's Gospel Preparation from Aristobulus.

(b) And Empedocles acknowledged, &c.] Of whom Laërtius says, "That he affirmed " of Fire." And he that wrote the Opinions of the Philosophers, has these Words; " Empedocles " said, that the Æther was first " separated, then the Fire, and " after That the Earth; the " Superficies of which be" ing compressed by its violent " Motion, the Water burst " out; from which the Air " was exhaled: That the

" the Sun to be a great Heap

" Heavens

Empedocles acknowledged, that the Sun was not the Original Light, but the Receptacle of Light (the Storehouse and Vehicle of Fire, as the antient Christians express it). (a) Aratus, and (b) Catullus thought the Divine Residence was above the starry Orb; in which, Homer fays, there is a continual Light. (c) Thales taught from the antient Schools, That God was the oldest of Beings, because not Begotten; that the World was most beautiful, because the Workmanship of God; that Darkness was before Light, which latter we find (d) in Orpheus's Verses, (e) and Hesiod; whence it was, that (f) the **Nations**

" Heavens were composed of " Æther, and the Sun of Fire." And Chap. 20. Empedocles affirms, " There are " two Suns, one the Original, " and the other the Appa-" rent." And Philolaus, as we there also read, fays, "That " the Sun is of the same Na-"ture as Glass, receiving its

" Splendor from the Fire that " is in the World, and trans-" mitting its Light to us." Anaxagoras, Democritus, Metrodorus, affirmed the Sun to be a certain Mass of Fire; as you find it in the same Place. And Democritus shows, that thefe were the most antient Opinions, as Laertius relates.

(a) Aratus, &c.] Aratus; As far as the dire Gulph Eridanus, Under the Footstool of the Gods extends.

(b) Catullus, &c] Catullus the Interpreter of Callimachus, introduces Berenices Hair, speaking after this Manner,

Tho' in the Night the Gods upon me tread.

(c) Thales taught, &c.] As fert him to have been originalwe see in Diggenes Laërtius; ly a Phænician. and Herodotus and Leander af-

(d) In Orpheus's Verses, &c.] In his Hymn to Night:

I fing the Night, Parent of Men and Gods.

Verses upon this Subject are cited above.

(f) The Nations who were the most tenacious, &c.] The Numidians in Lybia reckon their Time not by Days, but by Nights,

(e) And Hestod, &c.] Whose says Nicolaus Damascenus. And Tacitus affirms of the Germans, that they do not, like us, compute the Number of the Days, but of the Nights; so they date their Decrees and Citations; Night seems to begin the Day with D 3

Nations who were most tenacious of antient Cufloms, reckoned the Time by Nights. (a) Anaxagoras affirmed, that all Things were regulated by the Supreme Mind; (b) Aratus, that the Stars

them. See the Speculum Saxonicum, Book I. Art. 3. 67. and in other Places. So likewise the learned Lindebrogius, upon the Word Night, in his Vocabulary of the German Laws. The Neighbouring People of Bohemia and Poland preserve this Custom to this very Day, and the Gauls used it of old. Cafar, in his Sixth Book of the Gallick War fays, That all their Distances of Time were reckoned, not by the Number of Days, but of Nights. And Pliny concerning the Druids, in the Sixteenth Book of his Nat. History, fays, The Moon

with them began their Months and Years. It is a known Cufrom amongst the Hebrews.
Gellius in his Third Book,
Chap. II. adds the Athenians,
who in this Matter were the
Scholars of the Phanicians.

(a) Anaxagoras affirmed,&c.] His Words are quoted above, which are to be found in Laërtius, the Writer of the Opinions of the Philosophers, and others: As are also the Verses of Timon concerning his Opinion.

(b) Aratus, &c.] In the Beginning of his Phanomena;

Begin with Jupiter, whose Essence is
Ineffable by mortal Man, whose Presence
Does all Things sill; Assemblies, Courts, and Marts,
The deep Abys, and Ports are sill'd with Him.
We all enjoy him, all his Offspring are,
Whose Nature is benign to Man; who stirs
Them up to work, shewing the Good of Life.
'Tis He appoints the Time to Plow and Sow,
And Reap the fruitful Harvest—
'Twas He that in the Heavens six'd the Stars,
Allotting each his Place to teach the Year,
And to declare the Fate us Men attends;
That all Things are by certain Laws decreed.
Him therefore let us sirst and last appease.
O Father, the great Help we Mortals have.

That by Jupiter we are here to understand God, the true Maker of the World, and all Things in it, St Paul shews us in the Seventeenth Chapter

of the AEIs, Ver. 28. And we learn from Lastantius, that Ovid ended his Phanomena with these Verses:

Stars were made by God; (a) Virgil, from the Greeks, that Life was infused into Things by the Spirit of God; (b) Hefiod, (c) Homer, and

Such both in Number and in Form, did God Upon the Heavens place, and give in Charge To 'nlighten the thick Darkness of the Night.

And Chalcidius to Timæus; "To which thing the He-

" brews agree, who affirm that

"God was the Adorner of "the World, and appointed

" the Sun to rule the Day,

" and the Moon to govern

" the Night; and so disposed "the rest of the Stars, as to

" limit the Times and Seasons

" of the Year, and to be

" Signs of the Productions of

" Things."

(a) Virgil, from the Greeks, &c] In the Sixth Book of his Eneids, which Servius fays was composed from many of the antient Greek Writings.

At first the Heav'n and Earth and watry Seas, The Moon's bright Orb, and all the glittering Stars, Were fed and nourish'd by a Power divine: For the whole World is acted by a Sun, Which throughly penetrates it; whence Mankind, And Beafts and Birds have their Original; And Monsters in the Deep produc'd: The Seed Of each, is a Divine and Heavenly Flame.

Which may be explain'd by those in his Georgicks IV.

By fuch Examples taught, and by fuch Marks. Some have affirm'd that Bees themselves partake Of the Cælestial Mind, and Breath Ætherial, For God pervades the Sea, and Earth, and Heavens; Whence Cattle, Herds, Men, and all Kinds of Beafts Derive the Slender Breath of fleeting Life.

(b) Hesiod, &c.] In his Poem upon Labour and Days: Then ordered Mulciber, without Delay, To mix the Earth and Water, and infuse A Human Voice.

(c) Homer, &c.] Ilias VIII.

You all to Earth and Water must return.

in his Hipfipyle (as Stobæus tells Third Book of Tusculan Queus in the Title) uses this Argu- stions: ment, for bearing patiently the

For all Things return from Events of Things; which is whence they came. Euripides transcribed by Tully in his and (a) Callimachus, that Man was formed of Clay; lastly, (b) Maximus Tyrius afferts, that it was

—— All which in wain, us Mortals wex, Earth must return to Earth, for Fate ordains That Life, like Corn, must be cut off, in all.

To the same Purpose Euripides in his Supplicants,

Permit the Dead to be entomb'd in Earth, From whence we all into this Body came; And when we die, the Spirit goes to Air, To Earth the Body; for we can possess Life only for a Time; the Earth demands It back again.

All which, you fee, exactly agree with Moses, Gen. III. 19. and Solomon, Eccl. XII. 7.

(a) Callimachus, &c.] Who in his Scazon calls Man, Prometheus's Clay. Of this Clay we find mention made in Juvenal and Martial. To which we may add this Place of Censorinus; Democritus the Abderite was of Opinion, that Men were first formed of Clay and Water; and Epicurus was much of the same Mind.

(b) Maximus Tyrius, &c.] In his First Differtation: "Not"withstanding the great Difcord, Confusion, and De-

" bates that are amongst Men;
the whole World agree in
this one constant Law and

"Opinion, that God is the fole King and Father of all;

" but that there are many

" other Gods, who are his "Sons, and share in his Go-

" vernment. This is affirmed by the Greek and the Bar-

" barian; by him who dwells in the Continent, and by

"him who lives on the Sea"fhore; by the Wise and by
"the Foolish." To which
may be added those Places
cited in the Second Book of
War and Peace, Ch. XX. 9,
45. And that of Antisthenes,
related by Tully in his First
Book of the Nature of the
Gods, That there are many
Vulgar Gods, but there is but one
Natural God. And Lastantius,
Book I. Chap. 5. adds, from

the fame Antisthenes; the is

The Maker of the whole World.

So likewise Sophocles:

There is really but One God, The Maker of Heaven and Earth, And Sea, and Winds. was a constant Tradition received by all Nations, that there was One Supreme God, the Cause of all Things. And we learn (a) from Josephus, (b) Philo, (c) Tibullus, (d) Clemens Alexandrinus, and (e) Lucian (for I need not mention the Hebrews) that the Memory of the Seven Days Work was preserved, not only among the Greeks and Italians, by honouring the Seventh Day; but also (f) amongst the Celtæ and Indians, who all measured the Time by Weeks; as we learn from (g) Philostratus, (b) Dion Cassius.

To which may be added that Place of Varro, cited by St Austin, in the Fourth Book, and Chap. 31. of his City of God

(a) From Josephus, &c.] Against Appion, about the End of the Second Book, where he says, There is no City, Greek or Barbarian, in which the Custom of Resting on the Sewenth Day is not preserved, as it is amongst the Jews.

(b) Philo, &c.] Concerning the Seventh Day; It is a Festival celebrated, not only in one City or Country, but throughout the whole World.

(c) Tibullus, &c.] The Sewenth Day is facred to the lews.

(d) Clem. Alexandrinus, &c.] Who in his Strom. V. quotes, out of Hesiod, that the Seventh Day was sacred. And the like out of Homer and Callimachus. To which may be subjoined, what Eusebius has taken out of Aristobulus, Book XIII. Ch. 12. Theophilus Antiochenus, Book XI. to Antolychus; Concerning the Seventh Day, which is distin-

guished by all Men. And Suetonius, in his Tiberius XXXII; Diogenes the Grammarian uses to dispute at Rhodes upon the Sabbath Day. (The seventh Day of the Month ought not to be consounded with the last Day of the Week. See what John Selden has remarked upon this Subject, in his Book of the Laws of Nature and Nations, Book III. Chap. 17. Le Clerc.)

(e) Lucian, &c.] Who tells us in his Paralogist, That Boys were used to play on the seventh Day.

(f) Among st the Celtæ, &c.] As is evident by the Names of the Days among the different Nations of the Celtæ, viz. Germans, Gauls, and Britons. Helmoldus tells us the same of the Sclawonians, Book I. Ch. 48.

(g) Philostratus, &c.] Book III Chap. 13. speaking of the Indians.

(b) Dion Cassius, &c.] Book XXXIII. The Day called Saturn's. Where he adds, that the Custom of computing the Time by Weeks, was derived

Cassius, and Justin Martyr; and also (a) the most ancient Names of the Days. The Egyptians tell us, that at first Men led their Lives (b) in great Simplicity, (c) their Bodies being naked; whence arose the Poet's Fiction of the Golden Age, samous among the Indians, (d) as Strabo remarks. (e) Maimonides

from the Egyptians to all Mankind. And that this was not a new, but a very ancient Cuflom, Herodotus tells us in his Second Book: To which may be added Isidore concerning the Romans, Book V. Chap.

30, and 32.

(a) The most ancient Names &c.] See the Oracle, and Orpheus's Verses in Scaliger's Prolegomena to his Emendation of Times. (I suspect that the Foundation of Weeks was rather from the Seven Planets, than from the Creation of the World in Seven Days. Le Clerc.)

(b) In great Simplicity, &c.] See what we have faid of this Matter, Book II. Chap 1. Sect. XI. concerning the Right of War, and the Notes be-

longing to it.

(c) Their Bodies being naked, &c] Whose Opinion Diodorus Siculus thus relates, "The "first Men lived very hardy, before the Conveniencies of Life were found out; being accustomed to go naked and wanting Dwellingsand Fires; and being wholly ignorant of the Food of civilized Nations." And Plato, in his Politicks: "God their Gowernor fed them, being their "Keeper; as Man, who is a

" more divine Creature, feeds " the inferior Creatures." And a little after: "They fed " naked and without Gar-" ments in the open Air." And Dicearchus the Peripatetick, cited both by Porphyry, in his Fourth Book against eating Living Creatures; and to the fame Sense by Varro, concerning Country Affairs: "The An-" cients, who were nearest to " the Gods, were of an ex-" cellent Disposition, and led " fo good Lives, that they " were called a Golden Race."

Book XV. where he brings in Calanus the Indian speaking thus: " Of old we met every " where with Barley, Wheat " and Meal, as we do now a-" days with Duft. The Foun-"tains flowed, fome with "Water, some with Milk; " and likewise some with Ho-" ney, some with Wine, and " fome with Oil: But Men, " through Fulness and Plenty, " fell into Wickedness; which " Condition Jupiter abhorring, " altered the State of Things; " and ordered them a Life of " Labour."

(d) As Strabo remarks, &c.]

(e) Maimonides, &c.] In his Guide to the Doubting, Part III. Chap. 29.

monides takes notice, that (a) the History of Adam, of Eve, of the Tree, and of the Serpent, was extant amongst the idolatrous Indians in his Time; And there are many (b) Witnesses in our Age, who testify, that the same is still to be found amongst the Heathen dwelling in Peru, and the Phillippine Islands, People belonging to the same India; the Name of Adam amongst the Brachmans; and that it was reckoned (c) Six Thousand Years since the Creation of the World, by those of Siam.

(d) Berosus in his History of Chaldea, Manethos in his

(a) The History of Adam, &c.] In those Places which Philo Biblius has translated out of The Greek Sanchuniathon: Word wew To you . Firft-born, is the same with the Hebrew ☐TN Adam; and the Greek Word alwr, Age, is the same with the Hebrew Word nin The first Men Chavab, Eve. found out the Fruit of Trees. And in the most ancient Greek Mysteries, they cried out "Eva, Eva, and at the same time Which is shewed a Serpent. mentioned by Hesychius, Clemens in his Exhortations, and Plutarch in the Life of Alexander. Chalcidius to Timæus, has these Words: " That, as Moses " says, God forbad the first "Man to eat the Fruit of "those Trees, by which the "Knowledge of Good and "Evil should steal into their "Minds." And in another Place: " To this the Hebrews " agree, when they fay, that "God gave to Man a Soul by " a divine Breath, which they

"call Reason, or a Rational
"Soul; but to dumb Creatures,
"and wild Beasts of the Fo"rest, one void of Reason:
"The living Creatures and
"Beasts being, by the Com"mand of God, scattered over
"the Face of the Earth;
"amongst which was that Ser"pent, who by his evil Per"fuasions deceived the first of
"Mankind."

(b) Witneffes in our Age, &c.] See amongst others Ferdinand Mendesius de Pinto.

(c) Six Thousand Years, &c.] What Simplicius relates out of Porphyry, CommentXVI. upon Book II. concerning the Heavens, agrees exactly with this Number; that the Observations collected at Babylon, which Califibenes sent to Aristotle, were to that Time clo Ic cccii l. which is not far from the Time of the Deluge.

(d) Berosus in his History, &c.] Josephus in the First Book, Chap. 4. of his Ancient History, quotes the Testihis of Egypt, Hierom in his of Phanicia, Hestiaus, Hecataus, Hillanicus in theirs of Greece; and Hesiod among the Poets; all assert, that the Lives of those who descended from the sirst Men, were almost a thousand Years in length; which is the less incredible, because the Historians of many Nations, (particularly (a) Pausanias and (b) Philostratus amongst the Greeks, and (c) Pliny amongst the Romans)

mony of all these Writers whose Books were extant in his Time; and besides these, Acusilaus, Ephonus, and Nicholaus Damascanus. Servius in his Notes upon the Eighth Book of Virgil's Æneids, remarks that the People of Arcadia lived to three hundred Years.

(a) Pausanias, &c.] In his Laconics, he mentions the Bones of Men, of a more than ordinary Bigness, which were shewn in the Temple of Æsculapius at the City of Asepus: And in the First of his Eliacks, of a Bone taken out of the Sea, which aforetime was kept at Piso, and thought to have been one of Pelops's.

(b) Philostratus, &c.] In the Beginning of his Heroicks, he fays, that many Bodies of Giants were discovered in Pallene, by Showers of Rain and

Earthquakes.

(c) Pliny, &c.] Book VII. Chap. 16. "Upon the burst"ing of a Mountain in Crete
by an Earthquake, there
"was found a Body standing
upright, which was reported
by some to have been the

" Body of Orion, by others " the Body of Eetion. Orestes's "Body, when it was com-" manded by the Oracle to be " digged up, is reported to " have been seven Cubits long. "And almost a Thousand "Years ago, the Poet Homer " continually complained, that " Mens Bodies were less than " of old." And Solinus, Ch. 1. "Were not all who were born " in that Age, less than their " Parents? And the Story of " Orestes's Funeral, testifies the " Bigness of the Ancients, whose "Bones, when they were " digged up, in the Fifty-" Eighth Olympiad at Tegea, " by the Advice of the Oracle, " are related to have been fe-" ven Cubits in length. And " other Writings, which give " a credible Relation of an-" cient Matters, affirm this, " That in the War of Crete, "when the Rivers had been " fo high as to overflow and " break down their Banks; " after the Flood was abated; " uponthecleavingoftheEarth, "there was found a Human

" Body of three and thirty

" Foot long; which L. Flacens

Romans) relate, that (a) Mens Bodies, upon opening their Sepulchres, were found to be much larger in old time. And (b) Catullus, after many of the Greeks,

"the Legate, and Metellus
himself, being very desirous
of seeing, were much surprized, to have the Satisfaction of seeing, what they
did not believe when they
heard." See Austin's Fisteenth Book, Chap. 11. of the
City of God, concerning the
Cheek Tooth of a Man, which
he himself saw.

(a) Mens Bodies, &c.] Josephus, Book V. Chap. 2. of his Antient History: " There re-"mains to this Day some of "the Race of the Giants, who, by Reason of the "Bulk and Figure of their "Bodies, so different from " other Men, are wonderful "to see or hear of: Their "Bones are now shewn, far "exceeding the Belief of the "Vulgar." Gabinius, in his History of Mauritania, said, Antæus's Bones were found by Sertorius, which joined together were fixty Cubits long. Phlegon Trallianus, in his Ninth Chapter of Wonders, mentions the digging up of the Head of Ida, which was three times as big as that of an ordinary Woman. And he adds also, that there were

many Bodies found in Dalmatia, whose Arms exceeded Sixteen Cubits. And the fame Man relates out of Theopompus, that there were found in the Cimmerian Bosphorus, a Heap of Human Bones twenty four Cubits in length. And there is extant a Book of the fame Phlegon, concerning Long Life, which is worth reading. (That in many Places of old time, as as the present, there were Men of a very large Stature, or fuch as exceeded others, fome few Feet, is not very hard to believe; but that they should all of them have been bigger, I can no more believe, than that the Trees were taller, or the Channels of the Rivers deeper. There is the fame Proportion between all these, and Things of the like kind now, as there was formerly, they answering to one another, fo that there is no Reason to think they have undergone any Change. See Theodore Rickius's Oration about Giants. Le Clerc.)

(b) Catullus, &c.] In his Epithalamium on Peleus and Thetis:

But when the Earth was stain'd with Wickedness And Lust, and Justice sted from every Breast: Then Brethren wilely shed each other's Blood, And Parents ceas'd to mourn their Childrens Death. The Father wish'd the Funeral of his Son;

Greeks, relates, that divine Visions were made to Men before their great and manifold Crimes did, as it were, hinder God and (a) those Spirits that attend him, from holding any Correspondence with Men. We almost every where (b) in the Greek and (c) Latin Historians, meet with the Savage Life of the Giants, mentioned by Moses. And it is very remarkable concerning the Deluge, that the Memory of almost all Nations, ends in the History of it, even those Nations which were unknown till our Foresathers discovered them:

(d) So that Varro calls all that the unknown Time.

The Son to enjoy the Father's Relique wish'd: The impious Mother yielding to the Child, Fear'd not to stain the Temple of the Gods. Thus Right and Wrong by furious Passion mix'd, Drove from us the divine propitious Mind.

(a) Those Spirits that attend him, &c.] Of this, fee those excellent Things faid by Plutarch in his Isis; Maximus Tyrius in his First and Sixteenth Differt. and Julian's Hymn to the Sun. The Name of Angels is used, when they treat of this Matter, not only by the Greek Interpreters of the Old Testament, but also by Labeus, Aristides, Porphyry, Jamblicus, Chalcidius, and by Hoflanes, who was older than any of them, quoted by Minutius: The forementioned Chalcidius relates an Affertion of Heraclitus, That fuch as deferved it, were forewarned by the Instruction of the Divine Pow-

(b) In the Greek, &c.] Homer, Iliad 9, and Hefiod in his Labours. To this may be referred the Wars of the Gods; mentioned by Plato in his Second Republick; and those distinct and separate Governments, taken notice of by the same Plato, in his Third Book of Laws.

(c) Latin Historians, &c.] See the First Book of Ovid's Metamorphosis, and the Fourth Book of Lucan, and Seneca's Third Book of Natural Questions, Quest. 30. where he says concerning the Deluge: That the Beasts also perished, into whose Nature Men were degenerated.

(d) So that Varro calls,&c.]
Thus Censorinus: "Now I
"come to treat of that Space
of Time which Varro calls
"Historical. For he makes
"three Distinctions of Time;
"The

And all those Things which we read in the Poets wrapped up in Fables, (a Liberty they allow themselves,) are delivered by the ancient Writers according to Truth and Reality, that is, agreeable to Moses; as you may see in Berosus's (a) History of Chaldea, (b) Abydenus's of Allyria,

" The first from the Creation " of Man to the first Flood, " which, because we are igno-"rant of it, is called the un-" known: The second, from " the first Flood to the first " Olympiad; which is called " the Fabulous, because of the " many fabulous Stories relat-"ed in it : The third, from " the first Olympiad to our " Time, which is called the " Historical, because thethings "done in it are related in a true History." The Time which Varro calls unknown, the Hebrew Rabbins call woid. Philo in his Book of the Eternity of the World remarks, that the Shells found on the Mountains, are a Sign of the univerfal Deluge.

(a) Berosus's History, &c.] Concerning whom Josephus fays thus, in his first Book against Appion : " This Berofus, fol-"lowing the most antient "Writings, relates, in the " fame Manner as Moses, the " History of the Flood, the " Destruction of Mankind, the " Ark or Cheft in which Noah " the Father of Mankind, was " preserv'd, by its resting on " the Top of the Mountains " of Armenia." After having related the History of the Deluge, Berofusadds these Words,

which we find in the same Tosephus, Book I. and Ch. IV. of his antient History: " It " is reported that Part of the " Ship now remains in Arme-" nia, on the Gordy an Moun-" tains, and that some bring

" Pitch from thence, which " they use for a Charm." (b) Abydenus's of Affyria, &c.] Eusebius has preserved the Place in the Ninth Book of his Preparation, Chap. 12. and Cyril in his First Book against Julian. " After whom reigned many " others, and then Sisibrus, " to whom Saturn fignified "there should be an abun-" dance of Rain on the fif-" teenth Day of the Month " Defius, and commanded him " to lay up all his Writings " in Heliopolis, a City of the " Sipparians; which when " Sisithrus had done, he sailed " immediately into Armenia, " and found it true as the God " had declared to him. On " the third Day after the Wa-" ters abated, he fent out " Birds to try if the Water was " gone off any Part of the "Earth; but they finding a vast Sea, and having no " where to rest, returned back " to Sisithrus: In the same " manner did others: And " again the third Time, (when

" their Wings were daubed with Mud.) Then the Gods " took him from among Men; " and the Ship came into Ar-" menia, the Wood of which " the people there use for a " Charm." Syfithrusand Ogyges, and Deucalion, are all Names fignifying the same Thing in other Languages, as Noah does in the Hebrew, in which Mofes wrote; who so expressed proper Names, that the Hebrews might understand the Meaning of them: For Instance, Alexander the Historian, writing Maac in Greek, calls him Teλω a, Laughter, as we learn from Eusebius; and many such like, we meet with among the Historians; as in Philo concerning Rewards and Punishments; " The Greeks call him Deuca-" lion, the Chaldeans Noach, " in whose Time the great " Flood happened." It is the Tradition of the Egyptians, as Diodorus testifies in his First Book, that the universal Deluge was that of Deucalion. Pliny fays it reached as far as Italy. Book III. Chap. 14. But to return to the Translation of Names into other Languages, there is a remarkable Place in Plato's Critias concerning it: " Upon the Entrance " of this Discourse, it may be " necessary (says he) to pre-" mise the Reason, lest you " be furprized when you hear " the Names of Barbarians in " Greek. When Solon put this "Relation into Verse, he " enquired into the Signi-" fication of the Names, and " found, that the first Egyp-" tians, who wrote of these

" Matters, translated them " into their own Language; " and he likewife fearching out " their true Meaning, turned "them into our Language." The Words of Abydenus agree with those of Alexander the Historian, which Cyril has preserved in his forementioned First Book against 74. lian; " After the Death of " Otiartes, his Son Xisuthrus " reigned eighteen Years; in " whose Time, they fay, the " great Deluge was. It is re-" ported that Xifutbrus was " preserved by Saturn's fore-" telling him what was to " come; and that it was con-" venient for him to build an " Ark, that Birds and creep-"ing Things, and Beafts " might fail with him in it." The most High God is named by the Affyrians, and other Nations, from that particular Star of the Seven (to use Tacitus's Words) by which Mankind are governed, which is moved in the highest Orb, and with the greatest Force: Or certainly the Syriack Word, איל Il, which fignifies God, was therefore translated Kpov @ Kronos, by the Greek Interpreters, because he was called איל Il by the Syrians, Philo Biblius, the Interpreter of Sanchuniathon, hath these Words; Ilus, who is called Saturn. He isquoted by Eusebius: In whom it immediately follows from the same Phile, That Kronos wasthe famethePhænicians call Ifrael; but the mistake was in the Transcriber, who put 'I reana Ifrael, for in Il, which many times amongst the Greek Chriflians

Affyria, (a) who mentions the Dove that was fent out of the Ark; and in Plutarch from the Greeks; (b) and in Lucian, who says, that in Hierapolis of Syria,

ftians is the Contraction of Ioeans; whereas is is, as we have observed, what the Syrians call in II, and the Hebrews in El. [It ought not to be overlooked, that in this History, Deucalion, who was the same Person as Noah, is called a no wippas, that is, allow win a Man of the Earth, that is, a Husband-man. See my Notes upon Gen. ix. 20. Le Clerc.]

(a) Who mentions the Dove, &c. 1 In his Book where he enquires which have most Cunning, Water or Land Animals: "They fay Deucalion's Dove, " which he fent out of the Ark, discovered at its Re-turn, that the Storms were "abated, and the Heavens " clear." It is to be observed, both in this place of Plutarch's, and in that of Alexander the Historian, as well as in the Book of Nicolaus Damascenus, and the Writers made use of by Theophilus Autiochenus in his Third Book, that the Greek Word Adeva & Larnax, answers to the Hebrew Word חבח Tebah, and so Josephus translates it.

(b) And in Lucian, &c.] In his Book concerning the Goddess of Syria, where having begun to treat of the very antient Temple of Hierapolis, he adds: "they say this Temple was founded by Deucalian the Scythian, that Deucalion,

" in whose Days the Flood of "Water happened. " heard in Greece the Story of "this Deucalion from the " Greeks themselves, which is " thus: The present Genera-" tion of Men is not the Ori-" ginal one, for all that Gene-" ration perished; and the " Men which now are, came "from a second Stock, the "whole Multitude of them " descending from Deucalion. "Now concerning the first " race of Men, they relate " thus: They were very ob-" stinate, and did very wicked "Things; and had no Regard " to Oaths, had no Hospitality " or Charity in them; upon " which Account many Cala-" mities befel them. For on " a fudden the Earth fent " forth abundance of Water, " great Showers of Rain fell, "the Rivers overflowed ex-" ceedingly, and the Sea over-" spread the Earth, so that all " was turned into Water, and " every Man perished; Deu-" calion was only faved alive, " to raise up another Genera-" tion, because of his Prudence " and Piety. And he was " preferved in this Manner; "He and his Wives and his " Children entered into a large " Ark, which he had prepa-" red; and after them went in " Bears, and Horses, and Lions, " and Serpents, and all other

" Kinds

Syria, there was remaining a most antient History of the Ark, and of the preferving a few not only of Mankind, but also of other living Creatures. The same History was extant also in (a) Molo and in (b) Nicolaus Damascenus; which latter names the

" kinds of living Creatures " that feed upon the Earth, two and two; he received " them all in, neither did they "hurt him, but were very familiar with him, by a di-" vine Influence. Thus they " failed in the fame Ark, as "long as the Water remained " on the Earth: This is the " Account the Greeks give of " Deucalion. Now concern-" ing what happened after-" wards; There was a strange "Story related by the Inha-" bitants of Hierapolis, of a " great Hole in the Earth, in "that Country, which received " all the Water; after which " Deucalion built an Altar, and " reared a Temple to Juno, "over the Hole. I faw the "Hole myself; it is but a " fmall one, under the Tem-" ple ; whether it was larger formerly, I know not; I " am fure this which I faw, " was but fmall. To pre-" ferve this Story, they " perform this Ceremony; "Twice every Year Water is " brought from the Sea into " the Temple; and not only " the Priests, but all the Peo-" ple of Syria and Arabia " fetch it; many go even from " the River Euphrates, as far "as the Sea to fetch Water, "which they pour out in the Kinds

"Temple, and it goes into " the Hole, which, though " it be but fmall, holds a vaft " Quantity of Water: When " they do this, they fay it was " a Rite instituted by Deuca-" lion, in Memory of that Ca-" lamity, and his Prefervation, " This is the antient Story of " this Temple."

(a) In Molo, &c.] Enfebius relates his Words in his Ninth Book of the Gospel Preparation, Chap. 19. " At the Deluge, " the Man and his Children " that escaped, came out of " Armenia, being driven from " his own Country by the In-" habitants, and having paffed "through the Country be-" tween, went into the moun-" tainous Part of Syria, which " was then uninhabited."

(b) Nicolaus Damascenus, &c.] Josephus gives us his Words, out of the Ninety-fixthBook of his Universal History, in the fore cited Place; "There is "above the City Minyas, " (which Strabo and Pliny call " Milyas) a huge Mountain in " Armenia, called Batis, on " which they fay a great many " were faved from the Flood, " particularly One who was " carried to the Top of it by " an Ark; the Reliques of the "Wood of which was pre-" ferved a great while: I "believe

Ark, which we also find in the History of Deucalion in Apollodorus: And many Spaniards affirm, that in several (a) Parts of America, as Cuba, Mechoacana, Nicaraga, is preserved the Memory of the Deluge, the faving alive of Animals, especially the Raven and Dove; and the Deluge itself in that Part called Golden Castile. (b) That Remark of Pliny's, that Joppa was built before the Flood, discovers what Part of the Earth Men inhabited before the Flood. The Place where the Ark rested after the Deluge (c) on the Gordyean Mountains, is evident from the conftant Tradition of the Armenians from all past Ages down (d) to this very

" believe it was the same Man " that Moses the Lawgiver of "the Jews mentions in his "History." To these Writers we may add Jerom, the Egyptian, who wrote the Affairs of Phanicia and Mnaseas, mentioned by Josephus. And perhaps Eupolemus, which Eusebius quotes out of Alexander the Historian, in his Gospel Preparation, Book IX. Chap.

(a) Parts of America, &c.] See Josephus Acosta, and Antonius Herrera.

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(b) That Remark of Pliny's, &c.] Book V. Chap. 13. Mela and Solinus agree with Pliny. Compare it with that which we have quoted out of Abydenus.

(c) On the Gordyean Mountains, &c.] Which Moses calls Ararath, the Chaldean Interpreters translate it Kardu; Jo-Sephus, Gordiean; Cortius, Cordean; Strabo writes it Gordiaan, Book XVI. and Pliny, Book

VI. and Ptolemæus. (Thefe, and what follows in relation to the facred Geegraphy and the Founders of Nations, fince these of Grotius were published. are with great Pains and much more Accuracy fearched into, by Sam. Bochart in his Sacred Geography, which add Weight to Grotius's Arguments. Le Clerc.)

(d) To this very Day, &c.] Theophilus Antiochenus fays, in his Third Book, that the Reliques of the Ark were shewn in his Time. And Epiphanius against the Nazarites; The Reliques of Noah's Ark are shewn at this Time, in the Region of the Cordiaans: And Chrysoftom in his Oration of Perfect Love. And Isidore, Book XIV. Chap. 8. of his Antiquities " Ara-" rath, a Mountain in Arme-" nia, on which Histories te-" flify the Ark rested after the " Deluge; where at this Day

" are to be feen fome Marks

be wrote by a V, formerly thus

F. In like Manner that which

was www auos, is now das aos,

and nos eos, Taras tanos, Taas

taos, a Peacock; TES ENANVas

nalsow iauvas the Greeks are

Greeks fometimes render the Hebrew Letter IT Cheth by an

Aspirate, and sometimes omit it; as חצר־מות Chatzar-

muth, 'ASeauvilo Adramyt-

(c) Hammon, &c.] For the

called iaunas, Suidas.

very Day. (a) Japhet, the Father of the Europeans, and from him, Jon, or, as they formerly pronounced it, (b) Favon of the Greeks, and (c) Hammon of the Africans, are Names to be feen in Moses (d) and Josephus and others observe the like

" of the Wood." We may add the Words out of Haiton the Armenian, Ch. 9. " There " is a Mountain in Armenia, " higher than any other in the " whole World, which is " commonly called Ararath, " on the Top of which Moun-" tain the Ark first rested after " the Deluge." See the Nubian Geographer, and Benjamin's Itinerary.

(a) Japhet, &c] It is the very fame Word DD' Japheth; for the fame Letter D is by some pronounced lik # p, by others o th; and the like Difference is now preferved among the Germans and Dutch. upon Daniel, has observed this

of the Hebrew Letter.

(d) favon, &c | For izivec, iaones, is often found amongst the antient Writers. The Perfian in Ariftophanes's Play, called Acharnenses, pronounces it iaovav, iaonan. Now it was a very antient Custom to put a Digamma between two Vowels, which afterwards began to

tos, or 'Asganutios Hadramyttos: DIDON Chachmoth, ax 11.018 Achmuth in Irenaus and others: חובת Chabrah, a Companion, by the antient Greeks alea abra; T'T Chajab, ain's ferom aion, an Age. הנה Hanno or Anno; חני־בעל Hannibal or Annibal, חצו־בעל Hafdrubal or Afdrubal; D'WIT Cashim, agenitai axoumitai; for wv on is a Greek ending.

> many other Nations, into the Star Jupiter, as a God, Lucan, Book IX.

Jupiter Ammon is the only God Amongst the happy Arabs, and among ft The Indians and Æthiopians.

And the facred Scripture puts Egypt amongst them, Pfalm lxxviii. 51. cv. 23, 27. cvi. Jerom, in his Hebrew Traditions on Genefis, has these

Words, From whom, Egypt, at this very Day, is called the Country of Ham, in the Egyptian Language.

Person is transformed not only

by the Lybians, but also by

(d) And Josephus and others,

&c.]

Footsteps in the Names of other Places and Nations.

&c.] He fays, Touageis Gomareis, the Galatians, is derived from למר Gomar, where Pliny's Town Comara is. The People of Comara we find in the First Book of Mela. Scythians are derived from 1110 Magog, by whom the City Scythopolis in Syria, was built, and the other City Magog; Pliny, Book V. Chap. 23. which is called by others Hierapolis and Bambyce. It is evident that the Medes are derived from מדי Medi; and as we have already observed, Javones, Jaones, Jones, from ?1' Javen, Josephus fays, the Iberians in Afia come from 721 Thebal, in the Neighbourhood of whom Ptolemy places the City of Thabal, as preferving the Marks of its ancient Original. The City Mazaca, mentioned by him, comes from JWD Ma-Jach, which we find in Strabo. Book XII. and in Pliny, Book VI. 3. and in Ammianus Marcellinus, Book XX. Add to this the Moschi mentioned by Strabo, Book XI. and in the First and Third Book of Mela, whom Pliny calls Moscheni, Book VI. Chap 9. and we find in them and Pliny, the Moschican Mountains Josephus and others agree, that the Thracians were derived from DY'N Tiras, and the Word itself thews it; especially if we obferve, that the Greek Letter x at first answered to the Syriack Letter Df, as the Place of it

fhews. Concerning those that are derived from 1300% Afchanaz, the Place is corrupt in Josephus; but without doubt Ascania, a Part of Phrygia and Myfia, mentioned in Homer. comes from thence; concerning which see Strabo, Book XII. and Pliny, Book V. Ch. 32. The Ascanian Lake, and the River flowing from it, we find in Strabo, Book XIV, and in Pliny's forecited Fifth Book, Ch. 32. The Ascanian Harbour is in Pliny, Book V. Ch. 30. and the Ascanian Islands alfo, Book IV Chap. 12. and and Book V. Chap. 31. Jo-Sephus fays, the Paphlagonians are derived from היפת Riphath, by fome called Riphateans, where Mela in his First Book puts the Riphacians. The same Josephus tells us, that the assauls aioleis come from אלישה Alisbab; and the 7erusalem Paraphrast agrees with him, in naming the Greeks, Æolians; putting the Part for the Whole; nor is it much unlike Hella, the Name of the Country. The same Josephus alfo fays, that the Cicilians are derived from wron Tarshish, and proves it from the City Tarfus; for it happens in many Places, that the Names of the People are derived from the Names of Cities. We have before hinted, that Kir lov Kittion, is derived from mina Chitim. The Æthiopians are called Chusans by themselves E 3

and their Neighbours, from wid Cush, now; as Tolephus obferved they were in his Time; from whence there is a River fo called by Ptolemy; and in the Arabian Geographer, there are two Cities, which retain the fame Name. So likewise Micap in Philo Biblius is derived from mry Mitzraim; those which the Greeks call Egyptians, being called by themfelves and their Neighbours Mesori; and the Name of one of their Months is Meorei Mefiri. Cedrenus calls the Country itlelf Mesea, and Josephus rightly conjectures, that the River in Mauritania is derived from DID Phut. Pliny mentions the fame River, Book V. Chap. 1. Phut. and the Neighbouring Phutenfian Country, is so called to this Day. Jerom in his Hebrew Traditions on Gene. fis, fays, it is not far from Fefa, the Name remaining even now. The 1932 Chenaan in Moses, is contracted by Sanchuniathon, and from him by Philo Biblius. into Xva Chna, you will find it in Eusebius's Preparation, Book I. Ch. 10. and the Country is called fo. Stephanus, of Cities, fays, Chna was fo called by the Phoenicians. And St Austin in his Book of Expositions on the Epistle to the Romans, fays; in his Time, if the Country People that lived at Hippo were asked who they were, they answered Canaanites. And in that place of Eupolemus, cited by Eusebius, Prapar. IX. 17.

the Canaanites are called Me-Araimites Ptolomey's Regemain Arabia Felix is derived from דעמה Raamab, by changing V into yg, as in Gomorrab and other Words. Josephus deduces the Sabins from NID Saba, a known Nation, whose chief City Strabo fays, Book XVI. was Saba, where Josephus places the Sabateni, from חחם Sabatab; there Pliny places the City Sobotale, Book The Word VI. Chap. 28. Lehabim, is not much different from the Name of the Lybians; nor the Word ופתחים Nephathim from Nepata, a City of Ethiopia, mentioned by Pliny, Book VI. Chap 29. Nor Ptolemy's Nepata; or the Pharufi in Pliny, Book V. Ch. 8. from בצרםים Phatstrasim, the same as Ptolemy's Phaurusians in Ethiopia. The City Sidon, famous in all Poets and Historians, comes from Y'Y Tzidon, And Ptolemy's Town Gorasa, from נרגשי Gergafbi; And Arca, a City of the Phænicians, mentioned by Ptolemy and Pliny, Book V. Chap. 18. from 'ערקי Arki. And Aradus, an Island mentioned in Strabo, BookXVI. and Pliny, Book V. Chap. 20. and Ptolemy in Syria, from ארודי Arodi; and Amathus of Arabia, mentioned by Herodotus in his Euterpe and Thalia, from יהמתי Hamathi; and the Elymites, Neighbours to the Medes, from Dy Eelim, mentioned by Strabo, Book XVI. XVI. Pliny, Book V, Ch. 26. and Livy, Book XXXVII. Their Descendants in Phrygia are called Elymites by Athenæus Book IV. Every one knows, that the Affyrians are derived from אשור Ashur, as the Lydians are from 717 Lud; from whence comes the Latin Word Ludi. Those which by the Greeks are called Syrians, from the City 714 Tzur, are called Aramites to this Day from Aram: For Y tz, is fometimes translated 7 to and sometimes of; whence the City 713 Tzur, which the Greeks call Tyre, is by Ennius called Sarra, and by others Sina and Tina. Strabo, Book XVI. towards the end: The Poet mentions the Arimites, whom Possidonius would have us to understand, not to be any Part of Syria, or Cilicia, or any other Country, but Syria itself. And again, Book XIII. Some mean Syrians by Arimites, whom they now call Aramites. And in the First Book, For those we call Syrians, are by themselves called Aramites. The Country Aufanitis, mentioned by the Seventy in Job, is derived from Fir Hutz. Aristæus calls it Austias. And the City Cholla, placed by Ptolemy in Syria, from 517 Chol; and the City Gindarus in Ptolemy, from 771 Geher; and the Gindaren People in Pliny, Book V. Chap. 23. in Calo Syria. And the Mountain Massus, not far from Nisibus, mentioned by Strabo, Book XI. and Ptolemy in Mesopotamia, is derived from wid Mash. The Names הצרמות Joktan, and יקטן Hatzoramuth, and 1717 Ho-

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lan, are represented by the Arabian Geographers, under the Names of Balfatjaktan, Hadramuth, and Chaulan, as the learned Capell observes. The River Ophar, and the People called Opharites, near Mæotis, Pliny, Book VI. 7. if I mistake not, retain the Name השופר Ophar; and those Cities, which Moses mentions in this Place, appear to be the most ancient, by comparing of Authors. Every one knows from whence Babylon is derived. ארך Arach is Aracca, placed by Ptolemy in Susiana; from whence come the Aracæan Fields, in Tibullus, as the famous Salmafius, a Man of vast Reading, observes. Acabene, a Corruption of Acadene, is derived from אכד Acbad, as is probably conjectured by Franciscus Junius, a diligent Interpreter of Scripture, who has observed many of those Things we have been speaking of. כלנה Chalnah is the Town Caunisus on the River Euphrates, whose Name Ammianus tells us in his Twenty-third Book, continued to his time. The Land Tylu Senaar, is the Babylonian Sennaas, in Hæstiæus Milesus, which Place Josephus has preserved in his ancient History, Book I. Chap. 7. and in his Chronicon; as has Eusebius in his Preparation. He wrote the Affairs of Phanicia; whom also Stephens had read. Again y being changed into y, g, Ptolemy from hence calls the Mountain Singarus in Mesopotamia. And Pliny mentions the Town Singara, Book V. Chap. 24. and hence the Sin-E 4 garanæan

do not find mention made of the (a) Attempt to climb

garanæan Country in Sextus Rufus, All? Nineveb is undoubtedly the Ninos of the Greeks contracted; thus in Sardanapalus's Epitaph.

I who great Ninus rul'd, am now but Duft.

The fame Name we find in Theograisand Strabo, Book XVI. and Pliny, Book XI. Ch. 13. whose Words are these. Ninus was built upon the River Tygris, towards the West, a beau-tiful City to behold. Lucan, Book III. Happy Ninus, as The Country Ca-Fame goes. lachena has its Name from the principal City כלה Chala: Strabo, Book XI. and afterwards, in the Beginning of Book XVI. 107 Refin is Refaina in Ammianus, BookXXIII. Sidon every one knows. מוה Azzab is without doubt rendered Gaza in Palestine, by changing as before, the Letter y into y, g: It is mentioned

by Strabo, Book XVI. and Mela, Book I who calls it a large and well fortified Town; and Pliny, Book XV. Ch. 13. and Book VI. Chap. 28. and elsewhere. The Sephirah, is Heliopolis, a City of the Sipparians, in that place of Abydenus, now quoted. Sippara is by Ptolemy placed in Mesopotamia, The Ur is the Cattle Ur, mentioned by Ammianus, Book XXV. The Caran is Carra, famous for the Slaughter of the Crassi.

(a) The Attempt to climb the Heavens, &c] See Homer, Odyf. 30. and Ovid's Meta-

morphofis, Book I.

The Giants, by Report, would Heaven have form'd.

See also Virgil's first Georgick, and Lucan, Book VII. It is a frequent way of speaking amongst all Nations, to call those Things which are raised above the common Height, Things reaching to Heaven, as we often find in Homer, and Deut. I. 29. and IX. 1. Josephus quotes one of the Sibyls, I know not which, concerning the unaccountable Building of that Tower; the Words are thefe: "When all Men spoke " the fame Language, fome " of them built a yast high "Tower, as if they would " ascend up into Heaven; but " the Gods sent a Wind, and " overthrew the Tower, and " affigned to each a particular " Language, and from hence "the City Babylon was fo " called." And Eusebius, in his Preparation, Book IX. Ch. 14. Cyril, Book I. against Julian, quotes these Words out of Abydenus : " Some say, that " the first Men, who sprang " out of the Earth, grew " proud upon their great "Strength and Bulk, and " boasted " boafted that they could do " more than the Gods, and at-" tempted to build a Tower, " where Babylon now stands; " but when it came nigh the "Heavens, it was overthrown "upon them by the Gods, " with the Help of the Winds; " and the Ruins are called Ba-" bylon. Men 'till then had "but one Language, but the "Gods divided it, and then " began the War betwixt Sa-" turn and Titan." It is a false Tradition of the Greeks, that Babylon was built by Semiramis, as Berosus tells us in his Chaldaicks, and Josephus in his First Book against Appion; and the same Error is refuted by Julius Firmicus out of Philo Biblius, and Dorotheus Sidonius. See also what Eusebius produces, out of Eupolemus, concerning the Giants and the Tower, in his Gofpel Preparat. Book XX. Chap. 17.

(a) Diodorus Siculus, &c.] Book XIX. where he describes the Lake Afphaltitis: "The " neighbouring Country burns " with Fire, the ill Smell of " which makes the Bodies of the " Inhabitants fickly, and not " very long-lived-" (See more of this in our Differtation added to the Pentateuch, concerning the Burning of So-

dom. Le Clerc.)

(b) Strabo, &c.] Book XVI. after the Description of the Lake Asphaltitis: "There are many Signs of this Country's be-" ing on Fire; for about Ma-

" fada they show many cragged " and burnt Rocks, and in ma-"ny Places Caverns eaten in, " and Ground turned into Ashes, "drops of Pitch falling from " the Rocks, and running Wa-" ters stinking to a great Di-"flance, and their Habitations " overthrown; which makes " credible a Report amongst " the Inhabitants, that former-" ly there was thirteen Cities" "inhabited there, the chief of " which was Sodom, fo large as " to be fixty Furlongs round; " but by Earthquakes and Fire " breaking out, and by hot "Waters mixed with Bitumen" " and Brimstone, it became a "Lake, as we now fee it;" " the Rocks took Fire, some " of the Cities were swal-"lowed up, and others for-" faken by those Inhabitants " that could flee away." (c) Tacitus, &c.] In the Fifth Book of his History: "Not far from thence, are

"those Fields, which are re-" ported to have been former-"ly very fruitful, and had " large Cities built in them, "but they were burnt by " Lightning; the Marks of "which remain; in that the " Land is of a burning Na-" ture, and has lost its Fruit-" fulness. For every thing " that is planted, or grows of " itself, as soon as it is come " to an Herb or Flower, or " grown to its proper Bigness, " vanishes like Dust into no-" thing."

Tacitus, (a) Pliny, (b) Solinus speak of the Burning of Sodom. (c) Herodotus, Diodorus, rus,

(a) Pliny, &c.] He deferibes the Lake Afphaltitis, Book V. Chap. 16. and Book XXXV. Chap. 15.

(b) Solinus, &c.] In the 36th Chap of Salmanus's Edition: "At a good Distance from Je-

"rufalem, a difmal Lake ex"tends:itself, which was fruck
by Lightning, as appears from

"the black Earth burnt to Ashes. There were two

* Towns there, one called * Sodom, the other Gomorrab;

"the Apples that grow there, cannot be eaten, though

"they look as if they were

fripe; for the outward Skin incloses a kind of footy Ashes,

" which pressed by the least Touch, flies out in Smoke,

"and vanishes into fine Dust."

(c) Herodotus, &c.] With fome little Mistake. The Words are in his Euterpe: "Original-" ly only the Colchians, and "Egyptians, and Ethiopians

"were circumcifed. For the
Phænicians and Syrians in
Palestine, confess they learn-

ed it from the Egyptians. And the Syrians who dwell at

Thermodoon, and on the Par-

" thenian River, and the Ma-

"they learnt it of the Colchi-

" ans. For these are the only

"Men that are circumcifed, "and in this particular agree

" with the Egyptians. Bu

"concerning the Ethiopians and Egyptians, I cannot affirm

"positively, which learned it of the other." Josephus rightly observes, that none were circumcised in Palæstine Syria but the Jews; in the Eighth

Book, Ch. 14. of his ancient Hiftory, and First Book against Appion. Concerning which

Jews, Juvenal lays, They take

off their Foreskin; and Tacitus, That they instituted circumcising

themselves, that they might be known by such distinction: See

Strabo, Book XVII. But the Jews are so far from confessing,

that they derived this Custom

from the Egyptians, that, on the contrary, they openly de-

clare, that the Egyptians learnt

to be circumcifed of Joseph. Neither were all the Egyptians

circumcifed, as all the Jews

were, as we may see from the Example of Appion, who was

an Egyptian, in Josephus. Herodotus undoubtedly put the

Phanicians for the Idumans; as Aristophanes does in his Play,

called the Birds, where he calls the Egyptians and Phani-

cians, The Circumcised. Ammo-

wius, of the Difference of Words, fays, The Idumæans

were not originally Jews, but Phænicians and Syrians Those

Ethiopians which were circumcifed, were of the Posterity of Keturah, as shall be observed

afterwards. The Colchians and their Neighbours, were of the

Ten Tribes that Salmanafar carried away, and from thence

fome

rus (a), Strabo (b), Philo Biblius (c), testify the ancient Custom of Circumcision, which is confirmed by those Nations (d) descended from Abrabam, not only Hebrews, but also (e) Idumæans, Ismaelites.

some came into Thrace. Thus the Scholiast on Aristophanes's Acharnenses, Says, That the Nation of the Odomants, is the same as the Thracians; they are faid to be Jews. Where, by Jews, are to be understood, improperly, Hebrews, as is ufual. From the Æthiopians, Circumcifion went cross the Sea into the New World, if it be true what is faid of that Rite's being found in many Places of that World. (The Learned difpute whether Circumcifion was instituted first amongst the Egyptians or amongst the Jews, concerning which fee my Notes upon Genes. XVII. 30. Le Clerc.)

(a) Dioaorus, &c.] Book I. of the Colchians: " That this " Nation sprang from the E-"gyptians, appears from hence, " that they are circumcifed af-" ter the manner of the Egyp-" tians; which Custom re-" mains amongst this Colony,

" as it does amongst the Jews."

Now fince the Hebrews were of old circumcifed; it no more follows from the Colchians being circumcifed, that they fprang from the Egyptians, than that they sprang from the Hebrews, as we affirm they did. He tells us, Book III. that the Troglodites were circumcifed, who were a Part of the Æthiopians.

(b) Strabo, &c.] Book XVI. concerning the Troglodites : Some of these are circumcised, like the Egyptians. In the fame Book he ascribes Circum-

cision to the Jews.

(c) Philo Biblius, &c] In the Fable of Saturn, in Eusebius, Book I. Chap. 10.

(d) Descended from Abraham. &c.] To which Abraham, that the Precept of Circumcifion, was first of all given, Theodorus tells us in his Poem upon the Jews; out of which Eusebius has preserved these Verses in his Gospel Preparation, Book IX. Chap. 22.

He who from Home the righteous Abraham brought, Commanded him and all his House, with Knife To circumcife their Foreskin. He obeyed.

(e) Idumæans, &c.] So called from Esau, who is called Ouσωος Oufoos, by Philo Biblius. His other Name was Edom, which the Greeks translated *Eevdeav Erutbran, fromwhence comes the Erythræan Sea, because the ancient Dominions of Esau and his Posterity extended fo far. They who are ignorant of their Original, confound them, as we observed, with

Ismaelites (a), and others (b). The History of Abrabam.

the Phanicians. Ammonius fays, the Idumaans were circumcifed; and fo does Justin, in his Dialogue with Trypho; and Epiphanius against the Ebionites. Part of these were Homerites, who, Epiphanius against the Ebionites tells us, were circum-

cised in his Time.

(a) Ismaelites, &c.] Thefe were circumcifed of old, but on the same Year of their Age as Ismael. Josephus Book I. Ch. 12 and 13. A Child was born to them, (viz. Abraham and Sarah) when they were both very old, which they circumcised on the Eighth Day; and hence the Castom of the ews is, to circumcife after so many Days. But the Arabians defer it Thirteen Years; for Ismael, the Father of that Nation, who was the Child of Abraham by bis Concubine, was circumcised at that Age. Thus Origen in his excellent Discourse against Fate, which is extant in Eufebius, Book VI. Chap. 11. And in the Greek Collection, whose Title is Φιλοκαλία; "I don't know how this " can be defended, that " there should be just such a " Polition of the Stars, upon " every one's Birth in Judea, " that upon the Eighth Day "they must be circumcifed, " made fore, wounded, lamed, " and fo inflamed, that they " want the Help of a Physician, " as foon as they come into " the World. And that there " should be fuch a Position of

" the Stars to the Ismaelites in " Arabia, that they must be " all circumcifed when they " are Thirteen Years old; for " fo it is reported of them." Epiphanius, in his Dispute against the Ebionites, rightly explains these Ismaelites to be the Saracens; for the Saracens always observed this Custom,

and the Turks had it from them. (b) And others, &c.] Namely those that descended from Keturah, concerning whom, there is a famous Place of Alexander the Historian in Josephus, Book I. Ch. 16. which Eufebius quotes in his Gofpel Preparation, Book IX. Chap. 20. Cleodemus the Prophet, who is called Malchus, in bis Relation of the Jews, gives us the Jame History as Moses their Lawgiver, viz. " That Abra-" ham had many Children by " Keturah, to three of which " he gave the Names, Afer, " Affer, and Afra. Affyria is " fo called from Affer; and " from the other two, Afer " and Afra, the City Afra " and the Country Africa is " denominated. These fought " with Hercules against Lydia " and Antaus. Then Hercu-" Jes married his Daughter to " Afra: He had a Son of " her, whose Name was Deo-" dorus, of whom was born So-" phon, whence the Barba-Here the other Names, through the Fault of the Transcribers, neither agree with Mofes, nor with

Abraham, Isaac, Jacob and Joseph, agreeable with Moses, (a) was extant of old in (b) Philo Biblius out of Sanchuniathon, in (c) Berosus, (d) Hecatæus, (e)

Damascenus

with the Books of Josephus and Eusebius, as we have them now. But 'Apèg, is undoubtedly the fame as TDy Apher in Moses. We are to understand by Hercules, not the Thebean Hercules, but the Phænician Hercules, much older, whom Philo Biblius mentions, quoted by Eusebius often, in the forementioned 10th Chapter of the First Book of his This is Gospel Preparation. that Hercules, who Sallust fays in his Jugurthine War, brought his Army into Africa. So that we see whence the Æthiopians, who were a great Part of the Africans, had their Circumcifion, which they had in Herodotus's Time; and even now, those that are Christians retain it, not out of a Religious Neceffity, but out of Respect to fo antient a Custom.

(a) Was extant of old, &c.] Scaliger thinks that several things which Eusebius has preferved out of Philo Biblius, certainly relate to Abraham; see himself in his Appendix to the Emendation of Time. There is some reason to doubt of it.

(b) Philo Biblius, &c.] How far we are to give Credit to Philo's Sanchuniathon, does not yet appear; for the very learned Henry Dodwell, has rendred his Integrity very suspicious, in his English Dissertation on Sanchuniathon's Phænician History, published at London, in the

Year MDCLXXXI, to whose Arguments we may add this; that in his Fragments, there is an absurd Mixture of the Gods unknown to the Eastern Grecians in the first Times, with the Deities of the Phanicians, which the Streightness of Paper will not allow me to enlarge upon. Le Clerc.

(c) Berosus, &c.] Josephus has preserved his Words in his antient History, Book I. Ch.8. In the Tenth Generation after the Flood, there was a Man amongst the Chaldwans, who was very fust and Great, and sought after Heavenly Things. Now it is evident from Reason, that this ought to be referred to the Time of Abraham.

(d) Hecatæus, &c.] He wrote a Book concerning Abraham, which is now lost, but was extant in Josephus's Time.

(e) Damascenus, &c.] Ni-colaus, that famous Man, who was the Friend of Augustus and Herod, some of whose Reliques were lately procured by that excellent Person, Nicholas Peirefius; by whose Death, Learning and Learned Men had a very great Loss. The Words of this Nicolaus Damascenus, Josephus relates in the forecited Place: " Abraham reigned in " Damascus, being a Stranger " who came out of the Land " of the Chaldeans, beyond " Babylon; and not long after, " he and those that belonged

mastenus, (a) Artapanus, Eupolemus, Demetrius, and partly (b) in the antient Writers of the Orphick Verses; and something of it is still extant in (e) Justin, out of Trogus Pompeius. (d) By almost

"to him, went from hence

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" into the Land called Ca-" naan, but now Judaa,

" where he and those that dese scended from him dwelt,

of whose Affairs I shall treat " in another Place.

" Name of Abraham, is at this " Day, famous in the Country

" about Damascus, and they

from him is called Abra-

" bam's Dwelling."

(a) Artapanus, Eupolemus, &c.] Eusebius in his Prepara. tion, Book IX. Chap. 16, 17, 18, 21, 23. has quoted several Things, under these Mens Names, out of Alexander the Historian, but the Places are too long to be transcribed; no body has quoted them before Eusebius. But the Fable of the Bethulians, which Eusebine took out of Philo Biblius, Prepar. Book I. Chap. 10. came from the Altar of Bethel, built by Jacob, mentioned Gen. 36.

(b) In the antient Writers, &c.] For certainly those that we find in Clemens Alexandrinus, Storm. V. and Eusebins, Book XIII. Chap. 12. can be understood of no other.

The Maker of all Things is known to none, But One of the Chaldean Race, his Son Only begotten, who well understood, The starry Orb, and by what Laws each Star Moves round the Earth, embracing all Things in it.

Where Abraham is called only Begotten, as in Isaiah LI. 2. אהד Achad. We have before feen, in Berofus, that Abraham was famous for the Knowledge of Aftronomy; and Eupolemus, in Eusebius, fays of him; that he was the Inventor of Astronomy among st the Chaldeans.

(c) In Justin, &c.] Book XXXVI. Ch. 2. "The Ori-" ginal of the Jews, was from Damascus, an eminent City in Syria, of which after-" wards Abraham and Ifreel

" were Kings." Trogus Pompeius calls them Kings, as Nicolaus did; because they exercifed a Kingly Power in their Families; and therefore they are called Anointed, Pf. CV. 15.

(d) By almost all which, &c.] See Eusebius in the forementioned Book IX. Ch. 26, 27. 28. Those things are true, which are there quoted out of Tragicus Judæus Ezechiel, part of which we find in Clemens Alexandrinus, Strom. I. who reports out of the Books of the Priests.

all which, is related also the History of Moses, and his principal Acts. The Orphick Verses expressly mention (a) his being taken out of the Water, and the two Tables that were given him by God. To these we may add (b) Polemon: (c) And several

Priests, that an Egyptian was flain at Moses's Word; and Strom. V. he relates some things belonging to Moses, out of Artapanus, tho' not very exactly. Justin, out of Trogus Pompeius, fays of Moses, " He "was Leader of those that "were banished, and took "away the facred Things of " the Egyptians; which they " endeavouring to recover by "Arms, were forced by a "Tempest to return home; " and that Moses having en-" tered into his own Country " of Damascus, took Possession " of Mount Sinab;" and what follows: which is a Mixture of

Truth and Falsehood. Where we find Arwas written by him, it should be read Arnas, who is Aaron, not the Son, as he imagines, but the Brother of Moses, and a Priest.

(a) His being taken out of the Water, &c.] As the great Scaliger has mended the Place; who with a very little Variation of the Shape of a Letter, instead of υλογενης, hulogenes, as it is quoted out of Aristobulus, by Eusebius, in his Gospel Preparation, Book XIII. Ch. 12. bids us read υδογενης, hudogenes, Born of the Water, So that the Verses are thus:

So was it faid of Old, so he commands Who's born of Water, who receiv'd from God The two great Tables of the moral Law.

The antient Writer of the Orphick Verses, whoever he was, added these Words, after he had said, that there was but one God to be worshipped, who was the Creator and Governor of the World.

(b) Polemon, &c.] He seems to have lived in the Time of Ptolemy Epiphanes; concerning which, see that very useful Book of the samous Gerard Vossius, of the Greek Historians. Africanus says, the Greek Histories were wrote by

him; which is the same Book Athenous calls' Endad snov. His Words are these: "In the "Reign of Apis the Son of "Phoroneus, part of the Egyptian Army went out of Egypt," and dwelt in Syria, called "Palestine, not far from Arabia." As Africanus preserved the Place of Polemon, so Eusebius in his Chronology, preserved that of Africanus.

(c) And several Things, &c.]
The Places are in Josephus against Appion, with abundance

feveral Things about his coming out of Egypt, from the Egyptian Writers, Manetho, Lysimachus, Charemon. Neither can any prudent Man think it at all credible, that Moses; (a) who had fo many Enemies, not only of the Egyptians, but also of many other Nations, as the (b) Idumeans, (c) Arabians, and (d) Phanicians, would venture to relate any thing concerning the Creation of the World, or the Original of Things, which could be confuted by more antient Writings, or was contradictory to the antient and received Opinions: or that he would relate any thing of Matters in his own Time, that could be confuted by the Testimony of many

of Falfities, as coming from People who hated the Jews; and from hence Tacitus took his Account of them. But it appears from all these compared together, that the Hebrews defcended from the Affyrians, and possessing a great Part of Egypt, led the Life of Shepherds; but afterwards being burthen'd with hard Labour, they came out of Egypt under the Command of Moses, some of the Egyptians accompanying them, and went through the Country of the Arabians unto Palestine Syria, and there set up Rites contrary to those of the Egyptians: But Josephus in that learned Book has furprizingly shown, how the Egyptian Writers, in the Falsities which they have, here and there, mix'd with this History, differ with one another, and fome with themselves, and how many Ages the Books of something consider desirate

Moses exceeds theirs in Anti-

quity.

(a) Who had so many Enemies, &c.] From whom they went away, by Force, whose Laws the Jews abolish'd Concerning the implacable Hatred of the Egyptians against the Jews, fee Philo against Flaccus, and in his Embafy; and Josephus in each Book against Appion.

(b) The Idumæans, &c.] Who' inherited the antient Hatred between Jacob and Efau; which was increased from a new Cause, when the Idumeans denied the Hebrews a Passage, Numb. XX. 14.

(c) Arabians, &c.] Those, I mean, that defcended from

Ifmael.

(d) Phanicians, &c. | Namely, the Canaanites, and the neighbouring Nations, who had continual Wars with the Hebreaus. BROTH OLD MASTORIL

Persons then alive. (a) Diodorus Siculus, and (b) Strabo,

(a) Diodorus Siculus, &c.] In his first Book, where he treats of those who made the Gods to be the Authors of their Laws, he adds; Amongst the Jews was Moses, who called God by the Name of 'Iaw, Iao, where by 'Ide, Iao, he means, הווה Jehovah, which was fo pronounced by the Oracles, and in the Orphick Verses mentioned by the Ancients, and by the Bafilidian Hereticks, and other Gnosticks. The same Name the Tyrians, as we learn from Philo Biblius, pronounced 'Isva, Ieno. others 'Ias, Iaou, as we see in Clemens Alexandrinus. The Samaritans pronounced it, 'lacai, labai, as we read in Theodoret; for the Eastern People added to the fame Words. some one Vowel, and some another; from whence it it is that there is fuch difference in the proper Names in the Old Testament. Philo rightly observes, that this Word fignifies Existence. Besides Diodorus, of those who make mention of Majes, the Exhortation to the Greeks, which is ascribed to Justin, names Appion, Ptolemy on Mandesius, Hellanicus, Philochorus, Caftor, Thallus, Alexander the Historian: And Cyril mentions some of them in his first Book against Julian.

(b) Strabo, &c.] The Place is in the fixteenth Book, where he thinks that Moses was an Egyptian Priest; which he had from the Egyptian Writers, as appears in Josephus: After-

wards he adds his own Opinion, which has some Mistakes in it. " Many who worship-" ped the Deity, agreed with " him (Moses); for he both " faid and taught, that the " Egyptians did not rightly "conceive of God, when "they likened him to wild " Beafts and Cattle; nor the " Lybians, nor the Greeks, in " refembling him by a hu-" man Shape; for God is no "other than that Universe " which furrounds us; the " Earth, and the Sea, and " the Heaven, and the World, " and the Nature of all Things, " as they are called by us. "Who (fays he) that has any " Understanding, would pre-" fume to form any Image " like to these things that are " about us? Wherefore we " ought to lay afide all carved " Images, and worship him in " the innermost Part of a Tem-" ple worthy of him, withcut " any Figure." He adds, that this was the Opinion of good Men: He adds also, that sacred Rites were instituted by Him, which were not burdensome for their Costliness, nor hateful, as proceeding from Madness. He mentions Circumcision, the Meats that were forbidden, ar d the like: and after he had shown that Man was naturally defirous of civil Society, he tells us, that it is promoted by Divine and Human Precepts, but more effectually by Divine.

Strabo, and (a) Pliny, (b) Tacitus, and after them (c) Dionysius Longinus, (concerning Lostiness of Speech) make mention of Moses. (d) Besides the Tal-

(a) Pliny, &c.] Book XXX. of Magicians which sprang from Chap. 1. There is another Sea. Moses. And Juvenal;

They learn, and keep, and fear the Jewish Law, Which Moses in his secret Volume gave.

(b) Tacitus, &c.] History V. Where, according to the Egyptian Fables, Moses is called one of those that were banished.

(c) Dionysius Longinus, &c.] He lived in the Time of Aurelian the Emperor, a Favourite of Zenobia, Queen of the Palmyrians. In his Book of the Sublime, after he had faid, that they who speak of God. ought to take care to represent him, as Great, and Pure, and without Mixture; He adds, "Thus does he who gave Laws to the Jews, who was " an extraordinary Man, who " conceived and spoke worthi-" ly of the Power of God, "when he writes in the Be-** ginning of his Laws, God " spake : What ? Let there be " Light, and there was Light. Let there be Earth, and it " was fo." Chalcidius took many Things out of Moses, of whom he fpeaks thus, " Mo-" fes was the wifest of Men, " who, as they fay, was en-" livened, not by human Elo-" quence, but by Divine In-" fpiration."

(d) Besidesthe Talmudists, &c.] In the Gemara, in the Title, Concerning Oblations, and the Chapter, All the Oblations of the Synagogue. To which add

the Tanchuma or Ilmedenu. Mention is there made of the chief of Pharaob's Magicians, and their Discourse with Moses is related. Add also Numenius, Book III. concerning the Jews: Eusebius quotes his Words, Book VIII. Chap. 8. " Af-" terwards Jamnes and Mam-" bres, Egyptian Scribes, were " thought to be famous for " magical. Arts, about the time that the Jews were " driven out of Egypt; for " these were they who were " chosen, out of the Mulritude " of the Egyptians, to contend " with Musaus the Leader of " the Jews, a Man very pow-" erful with God by Prayers; " and they feemed to be able " to repel those fore Calami-" ties which were brought " upon Egypt by Musaus." Where Mosesis called Museus, a Word very near it, as is customary with the Greeks; as others call Jesus, Jason; and Saul, Paul. Origen against Celsus refers us to the fame Place of Numenius. Artapanus in the same Eusebius, Book IX. Chap. 27. calls them the Priefts of Memphis, who were commanded by the King to be put to Death, if they did not do things equal to Moles.

Talmudifts, (a) Pliny, and (b) Apuleius, speak of Jamnes and Mambres, who resisted Moses in E-gypt. (c) Some things there are in other Writers, and many things amongst the (d) Pythagoreans, about

(a) Pliny, &c.] In the forecited Place.

(b) Apuleius, &c.] In his fe-

cond Apologetick

(c) Some things there are, &c.] As in Strabo, Tacitus, and Theophrastus, quoted by Porphyry, in his fecond Book against eating living Creatures, where he treats of Priests and Burntofferings; and in the fourth Book of the same Work, where he speaks of Fishes, and other living Creatures, that were forbidden to be eaten. See the Place of Hecatæus, in Josephus's first Book against Appion, and in Eusebius's Prepar. Book IX. Chap. 4. You have the Law of avoiding the Customs of strange Nations, in Justin's and Tacitus's Histories; of not eating Swines Flesh, in Tacitus, Juvenal, Plutarch's Sympos iv. and Macrobius from the Ancients. In the same place of Plutarch, you will find mention of the Levites, and the pitching of the Tabernacle.

(d) Pythagoreans, &c.] Hermippus in the Life of Pythagoras, quoted by Josephus against Appion, Book II. "These "Things he said and did, imitating the Opinion of the Jews and Thracians, and transferring them to himself; "for truly this Man took

" many Things into his own

"Philosophy, from the Jewish" Laws." To abstain from Creatures that die of themselves, is putamong the Precepts of Pythagoras, by Hierocles, and Porphyry in his Epistle to Anebo, and Ælian, Book IV. that is, out of Levit. iv. 15. Deut. xiv. 21. Thou shalt not engrave the Figure of God on a Ring, is taken out of Pythagoras, in Malchus'sor Porphyry's Exhortation to Philosophy, and in Diogenes Laërtius; and this from the Second Command-Take not away that ment. which thou didft not place, Jo-Sephus in his Second Book against Appion, puts amongst the Jewish Precepts, and Philostratus amongst the Pythagoreans. Jamblicus fays, A tender and fruitful Tree, ought not to be corrupted or burt, which he had out of Deuteronomy xx. 19. The forementioned Hermippus ascribes this to Pythagoras, not to pass by a Place where an Ass has set upon his Knees: The Foundation of which is the Story in Numb. xxii. 27. Porphyry acknowledges, that Plato took many things from the Hebrews, as Theodoret observes, in his first Discourse against the Greeks. You will see Part of them in Eusebius's Preparation. (I fuspect that Hermippus, or Jo-

F 2

about the Law and Rites given by Moses, (a) Strabo and Justin, out of Trogus, remarkably testify concerning the Religion and Righteousness of the ancient Jews: So that there seems to be no need of mentioning what is found, or has formerly been found, of Joshua and others, agreeable to the Hebrew Books; feeing that whoever gives Credit to Moses (which it is a Shame for any one to refuse) cannot but believe those famous Miracles done by the Hand of God; which is the principal Thing here aimed at. Now that the Miracles of later Date, such as those of (b) Elijah, Elishah, and others, should not be Counterfeit, there is this further Argument; that in those Times Judea was become more known, and because of the Difference of Religion, was hated by the Neighbours, who could very eafily confute the first Rife

fephus, instead of Jews, should have said Ideans, that is, the Priests of Jupiter Ideas in Crete, whom Pythagoras envied. See Sir John Marsham's Collection of these, in his Tenth Age of the Egyptian Affairs. Le Clerc,

(a) Strabo and Justin, &c.]
Strabo in his XIVth Book, atter the History of Moses, says,
That his Followers, for a considerable time, kept his Precepts,
and were truly righteous and
godly. And a little after he says,
that those who believed in Moses, worshipped God, and were
lovers of Equity. And Justin
says thus, Book XXXVI. Ch.
2. Whose Righteousness, (viz.
the Kings and Priests) mixed
with Religion, increased beyond
Belief. Aristotle also (witness

Clearchus in his fecond Book of Sleep, which Josephus transcribed) gives a great Character of a Jew whom he had feen, for his Wisdom and Learning. Tacitus, amongst his many Falsities, says this one Truth, that the Jews worshipped that Supreme and Eternal Being, who was immutable, and sould not perish; that is, God, (as Dion Cassius speaks, treating of the same Jews) who is inestable and invisible.

(b) Elijah, &c.] Concerning whose Prophecy, Eusebius says, Prap Book IX. Ch. 30. that Eupolemus wrote a Book. In the 39th Chapter of the same Book, Eusebius quotes a Place of his, concerning the Prophe-

cies of Jeremiah.

Rise of a Lie. The History of Jonab's being three Days in the Whale's Belly, is in (a) Lycophron and Eneas Gazeus, only under the Name of Hercules; to advance whose Fame, every thing that was great and noble used to be related of him, as (b) Tacitus observes. Certainly nothing but the manifest Evidence of the History could compel Julian (who was as great an Enemy to the Jews as to the Christians) to confess (c) that there were some Men inspired by the Divine Spirit amongst the Jews, (d) and that Fire descended from Heaven, and consumed the Sacrifices of Moses and Elias. And here it is worthy of Observation,

(a) Lycopbron, &c.] The Verses are these.

Of that three-nighted Lyon, whom of old Triton's fierce Dog with furious Jaws devour'd, Within whose Bowels, tearing his Liver, He rolled, burning with Heat, though without Fire, His Head with Drops of Sweat bedew'd all o'er.

Upon which Place Tzetses says, "Because he was three Days "within the Whale." And Æneas Gazeus in Theophrastus. "According to the Story of Hercules, who was saved by a Whale swallowing him up, "when the Ship in which he failed was wrecked."

(b) Tacitus, &c.] And Ser-

(b) Tacitus, &c.] And Servius, as Varro and Verrius Flaccus affirm.

(c) That there were some,&c.] Book III. in Cyril.

(d) That Fire descended, &c.] Julian in the Xth Book of Cyril. "Ye refuse to bring Sacrifices to the Altar and offer them, because the Fire does not descend from Heaven and consume the Sacrifices,

" as it did in Mofes's Time : "This happened once to Mo-" fes, and again long after to " Elijah the Tifbbite." what follows concerning the Fire from Heaven. Cyprian in III. of his Testimonies, says, "That in the Sacrifices, all " those that God accepted of, " Fire came down from Hea-"ven, and confumed the " Things facrificed." Menander also in his Phænician Hiftory mentions that great Drought, which happened in the Time of Elias, that is, when Ithobalus reigned amongst the Tyrians. See Josephus in his Ancient History, Book VIII. Chap. 7.

fervation, that there was not only very (a) fevere Punishments threatned amongst the Hebrews, to any who should falsely assume the Gist of Prophecy, (b) but very many Kings, who by that means might have procured great Authority to themselves; and many learned men, (c) such as Esdras and others, dared not to assume this Honour to themselves; (d) nay, some Ages before Christ's Time, no body dared to do it. Much less could so many thousand People be imposed upon, in avouching a constant and public Miracle, I mean (e) that

Deut XIII. 5. XVIII. 20. and the following

(b) But very many Kings, &c.] No body dared to do it

after David.

(c) Such as Esdras, &c.] The Hebrews used to remark upon those Times, Hitberto the Prophets, now begin the Wise Men.

(d) Nay, some Ages before Christ's Time, &c] Therefore in the Ist Book of Maccabees, IV. 46. we read, that the Stones of the Altar which was defiled were laid afide, until there should come a Prophet to shew what should be done with them. And in the IXth Chap. ver. 27. of the same Book. " So was there a great Afflic-"tion in I/rael, the like " whereof had never been, fince "the Time that there were " no Prophets amongst them," The same we find in the Tal. mud, in the Title concerning the Council.

(e) That of the Oracle, &c.] See Exodus XXVIII. 30. Lewit. VIII. 8. Numb. XXVII.

21. Deut. XXXIII. 8. 1 Sam. XXI. 11. XXII. 10, 13, 15. XXIII. 2, 5, 9, 10, 11, 12. XXVIII 6 Add Nehem. VII. 65. and Josephus's Book III. 9. This is what is meant by the Words eparnua Snaw, the confulting (an Oracle), where you will have an Answer as clear as Light itself: In the Son of Syrach XXXIII. 4. For the Word Inda, clear, answers to the Hebrew בורי Urim, and so the Seventy translate, it in the forecited Places, Numb. XXVII. 21. 1 Sam. XXVIII. 6. and elsewhere Inxwormaking clear, as Exod. XXVIII. 26. Lev. VIII. 8. They also translate min Thumim, axii-Delar, Truth; The Egyptians imitated this, just as Children do Men. Diodorus, Book I. relating the Affairs of the Egyptians, fays of the Chief Judge, that He hath Truth hanging about bis Neck And again afterwards, " The King com-" mands that all Things ne-" ceffary and fitting should be " provided for the Subfiftence that of the Otacle, (a) which shined on the High Priest's Breast, which is so firmly believed by all the Jews, to have remained till the Destruction of the first Temple, that their Ancestors must of necessity be well assured of the Truth of it.

SECT. XVII. The same proved also from Pre-

THERE is another Argument to prove the Providence of God, very like to this of Miracles, and no less powerful, drawn from the foretelling of future Events, which was very often and very expressly done amongst the Hebrews; such as the (b) Man's being childless who should rebuild Jeritho; the destroying the Altar of Bethel, by King Josiah by Name, (c) above three hundred Years before

" of the Judges, and that the "Chief Judge should have " great Plenty. This Man carries about his Neck, an "Image of precious Stones, " hanging on a golden Chain, " which they call Truth, and " they then begin to hear " Cases, when the Chief Judge " has fixed this Image of "Truth." And Ælian, Book XIV. Ch. 24. of his various History. "The Judges " in old Time amongst the " Egyptians, were Priests, the " oldest of which was Chief "Priest, who judged every " one; and he ought to be a " very just Man, and one that " spared no body. He wore "an Ornament about his " Neck, made of Saphire Stone, "which was called Truth." The Babylonish Gemara, Ch. I.

of the Book called Joma, fays, that fome Things in the first Temple, were wanting in the fecond, as the Ark with the Mercy-Seat, and the Cherubims, the Fire coming from Heaven, the Schecinah, the Holy Ghost, and the Urim and Thumim.

(a) Which shined on the High Priest's Breast, &c.] This is a Conjecture of the Rabbins, without any Foundation from Scripture. It is much more credible, that the Priest pronounced the Oracle with his Mouth. See our Observat. on Exod XXVIII. 30. Numb. XXVII. 31. Le Clerc.

(b) The Man's being childless, &c. Compare Josuah VI. 26, with 1 Kings XVI. 34.

(c) Abowe three hundred Years, &c.] CCCLXI. as Josephus F 4 thinks

fore it came to pass: so also Isaiab foretold the (a) very Name and principal Acts of Cyrus; and Jeremiab the Event of the Siege of Jerusalem, after it was furrounded by the Chaldwans; and Daniel (b) the Translation of the Empire from the Affyrians, to the Medes and Persians, and (c) from them to Alexander of Macedon (d) whose Successors to part of his Kingdom, were to be the Posterity of Lugus and Seleucus; and what Evils the Hebrews should undergo from all these, particularly (e) the famous Antiochus; so very plainly, (f) that Ponphyry, who compared the Gracian Histories, extant in his Time, with the Prophecies; could not make it out any other way, but by faying, that the Things ascribed to Daniel, were wrote after they came to pass; which is the same as if any one should deny, that what is now extant under the Name of Virgil, and was always thought to be his, saw the Jodges, and that the of the Book o

ingle, were war along thinks in his Antient History, Book X: Chap. 5 . tas ? . (2151/

cont forme Things in the few

(a) The very Name, &c.] Chap. XXXVII, XXXVIII. For the fulfilling, fee Chap. XXXIX. and LII. Eufebius, Book IX. ch. 39. of his Præpar. brings a Testimony out of Eupolemus, both of the Prophecy and the fulfilling of it.

(b) The Translation of the Empire, &c.] Daniel I. 32, 39. V. 28. VII. 5. VIII. 3.

20. X 20. XI. 2.

. (c) From them to Alexander, &c.] In the forecited Chap. H. 32, and 39. VII. 6. VIII. 5, 6, 7, 8, 21. X. 20. XI. 3,

14) Whose Successors, &c.] Chap. II 33, 40. VII. 7, 19, 25, 24. VIII. 22, X. 5, 6, 7,

8, 9, 10, 11, 12, 13, 14, 19,

16, 17, 18, 19, 20,

by an inould solve

(e) The famous Antiochus, &c.] VII. 8, 11, 20, 24, 25. VIII.9, 10, 11, 12, 13, 14, 23, 24, 25, 26. XI. 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45. XII. 1, 2, 3, 11. Josephus explains these Places as we do, Book X. Ch. 12; and Book XII. Ch. 11, and Book I. Ch. Loof his Jewish War. Chryfostom II. against the Jews; making use of the Testimony of Josephus, and Polychronius, and other Greek Writers.

(f) That Porphyry, &c.] See Jerom upon Daniel

throughout,

was writ by him in Augustus's Time. For there was never any more doubt amongst the Hebrews, concerning the one, than there was amongst the Romans, concerning the other. To all which may be added, the many and express Oracles (a) amongst those of Mexico and Peru, which foretold the coming of the Spaniards into those Parts, and the Calamities that would follow.

And by other Arguments.

(b) To this may be referred very many Dreams, exactly agreeing with the Events; which both as to themselves and their Causes, were so utterly unknown to those that dreamed them, that they cannot without great Shamelessness be attributed to natural Causes; of which kind the best Writers afford us eminent Examples. (c) Tertullian has made

(a) Amongst those of Mexico, &c.] (Garcilazzo de la Vega) Inca, Acosta, Herrera, and others, relate strange Things of these Oracles See Peter Cieza, Tome II. of the Indian Affairs

(b) To this may be referred, &c.] What is here said, does not so much prove the Existence of God, who takes care of the Affairs of Men; as that there are present with them some invisible Beings, more powerful than Men, which whoever believes, will easily believe that there is a God. For there is no necessity that all Things, which come to pass different from the common Course of Nature, should be ascribed to God himself; as if whatever cannot be effected by

Men, or the Power of corporeal Things, must be done by him himself. Le Clerc.

(c) Tertullian has made a Collection, &c.] Chap. XLVI. where he relates the remarkable Dreams of Aflyages, of Philip of Macedon, of the Himerræan Woman, of Laodice. of Mithridates, of Illyrian Balaris, of M Tully, of Artorius, of the Daughter of Polycrates. Samius, whom Cieero calls his Nurse, of Cleonomus Picta, of Sophocles, of Neoptolemus the Tragedian. Some of these we find in Valerius Maximus, Book I. Ch. 7. besides that of Calpurnia concerning Cæsar, of P. Decius and T. Manlius, the Confuls, T. Atinius, M. Tully in his Banishment, Hannibal. Alexander the Great, Simonides, Cræsus,

made a Collection of them in his Book of the Soul; and (a) Ghosts have not only been seen, but also heard to speak, as we are told by those Historians who have been far from superstitious Credulity; and by Witnesses in our own Age, who lived in Sina, Mexico, and other Parts of America; neither ought we to pass by (b) that com-

Crafus, the Mother of Dionyfius the Tyrant. C. Sempronius Gracebus; Caffius of Parmenia, Aterius Rufus the Roman Knight, Hamilcar the Carthaginian, Alcibiades the Athenian, and a certain Arcadian. There are many remarkable things, in Tully's Books of Divination; neither ought we to forget that of Pliny, Book XXV. Chap. 2. concerning the Mother of one that was fighting in Lusitania. And also those of Antigonus and Artucules, who was the first of the Race of the Omanida in the Lipfian Monita, Book I. Chap. 5. and others collected by the indu-Arious Theodore Zuinger, Vol. V. Book IV. the Title of which is Concerning Dreams.

(a) And Ghofts have not only, &c.] See Plutarch in the Life of Dion and Brutus, and Appion of the same Brutus, in the fourth of his Civilia, and Florus, Book IV. Chap. 7. Add to thefe, Tacitus concerning Curtius Rufus, Annal. XI. which same History is in Pliny, Epift. XXVII. Book VII. together with another; concerning that which that wife and couragious Philosopher Athenodorus law at Athens. And those in Valerius Maximus, Book I. Chap. 8. especially that of Cassius the Epicurean, who was frighted with the fight of Cæsar, whom he had killed; which is in Lipsius, Book I. Chap. 5. of his Warnings. Many fuch Histories are collected by Crysippus, Plutarch in his Book of the Soul, and Numenius in his fecond Book of the Soul's Immortality, mentioned by Origen in his fifth Book against Celsus. MILET !

(b) That common Method. &c.] See the Testimonies of this Matter, collected by Francis Juret, upon the 74th Epistle of Ivon Bishop of Chartres. Sophoeler's Antigone tells us how old this is, where the Theban Relations of Qedipus speak

We are prepared to handle red hot Iron, To pass through Fire, or to invoke the Gods, That we are innocent, and did not do it.

Which we learn also, from the Pliny's Natural Hist. Book VII. Report of Strabo, Book V. and Chap. 2. and Servius upon Virgils mon Method of examining Persons Innocence, by walking over red hot Plow-shares, viz. Fire Ordeal, mentioned in so many Histories of the German Nation, and in their very Laws.

SECT. XVIII. The Objection of Miracles not being feen now, answered.

NEITHER is there any Reason, why any one should object against what has been faid, because no fuch Miracles are now feen, nor no fuch Predictions heard. For it is sufficient to prove a Divine Providence, that there ever have been fuch. Which being once established, it will follow; that we ought to think God Almighty forbears them now, for as wife and prudent Reasons, as he before did them. Nor is it fit that the Laws given to the Universe, for the natural Course of Things, and that what is future might be uncertain; should always, or without good Reason, be suspended, but then only, when there was a sufficient Cause; as there was at that time, when the Worship of the true God, was banished almost out of the World, being confined only to a small Corner of it, viz. Judea; and was to be defended from that Wickedness which surrounded it, by frequent Asfistance. Or when the Christian Religion, con-

Virgil's XIth Eneid. Also those Things, which were seen of old, in Feronia's Grove upon the Mountain Soracte. To these Things, which happened contrary to the common Course of Nature, we may add, I think, those we find made use of, to preserve Mens Bodies from being wounded by Arrows. See also the certain

Testimonies, concerning those who have spoke after their Tongues were cut out upon the account of Religion, such as Justinian, Book I. C. of the Prætorian Office; concerning a Præsect in Africa. Procopius in the 1st of his Vandalicks. Victor Uticensis in his Book of Persecutions, and Eneas Gaza in Theophrastus.

cerning which we shall afterwards particularly treats was, by the Determination of God, to be spread all over the World.

SECT. XIX. And of there being so much Wickedness.

Some Men are apt to doubt of a Divine Providence, because they see so much Wickedness practised, that the World is in a manner overwhelmed with it, like a Deluge: Which they contend should be the Business of Divine Providence, if there were any, to hinder or suppress. But the Answer to such, is very easy. When God made Man a free Agent, and at liberty to do well or ill, (reserving to himself alone a necessary and immutable Goodness) (a) it was not fit that he should put such a Restraint upon evil Actions, as was inconsistent

(a) It was not fit, &c.] Thus Tertullian against Marcion II. " An entire Liberty of the "Will, is granted him ei-" ther way, that he may al-" ways appear to be Master of bimself, by doing of his " own accord that which is " good, and avoiding of his " own accord that which is e evil. Becaufe Man, who is in other Respects, subject to " the Determination of God, " ought to do that which is " just, out of the good plea-" fure of his own free Will. " But neither the Wages of " that which is good or evil, " can justly be paid to him " who is found to be good or " evil out of Necessity, and "not out of Choice. And "for this Reason was the Law appointed, not to ex-

" clude, but to prove Liberty, " by voluntarily performing "Obedience to it, or by vo-" luntarily transgressing it; so " that in either Event the Li-"berty of the Will is mani-fest." And again afterwards. "Then the Consequence " would have been; that God " would have withdrawn that " Liberty, which was once " granted to Man, that is, " would have retained within " himself his Fore knowledge " and exceeding Power, where-" by he might have interposed, " to hinder Man from falling " into Danger, by trying to " make an ill Use of his Liber-" ty. For if he had interposed, " hewouldthen have taken away " that Liberty, which his Rea-" fon and Goodness had given " them." Origen in his IVth Book

confistent with this Liberty. But whatever Means of hindering them, were not repugnant to fuch Liberty; as establishing and promulging a Law, external and internal Warnings, together with Threatnings and Promises; none of these were neglected by God: Neither would he fuffer the Effects of Wickedness, to spread to the furthest; so that Government was never utterly subverted, nor the Knowledge of the Divine Laws entirely extinguished. And even those Crimes that were permitted, as we hinted before, were not without their Advantages, when made use of either to punish those who were equally wicked, or to chastise those who were flipt out of the way of Virtue, or else to procure fome eminent Example of Patience and Constancy, in those who had made a great Progress in Virtue. (a) Lastly, Even they themselves, whose Crimes seemed to be overlooked for a time. were for the most part punished, with a proportionable Punishment, that the Will of God might be executed against them, who acted contrary to his Will.

SECT. XX. And that so great, as to oppress good Men.

And if at any time, Vice should go unpunished, or, which is wont to offend many weak Persons, some good Men, oppressed by the Fury of the Wicked, should not only lead a troublesome Life, but also undergo an infamous Death; we must not presently from hence conclude against a Divine Providence; which, as we have before observed,

Book against Celsus, handles this Matter, as he uses to do others, very learnedly; where amongst other things, he says, That you destroy the Nature of Virtue, if you take away Liberty.

(a) Lastly, Even they themfelves, &c.] Concerning this whole Matter, See the Note at Sect. VIII. ferved, is established by such strong Arguments: but rather, with the wifest Men, draw this following Inference:

SECT. XXI. This may be turned upon them, fo as to prove, that Souls survive Bodies.

THAT fince God has a Regard to human Actions, who is himself just; and yet these things come to pass in the mean time; we ought to expect a Judgment after this Life, lest either remarkable Wickedness should continue unpunished, or eminent Virtue go unrewarded and fail of Happinels.

SECT. XXII. Which is confirmed by Tradition.

In (a) order to establish this, we must first shew, that Souls remain after they are separated from their Bodies; which is a most ancient Tradition, derived from our first Parents, (whence else could it come?) to almost all civilized People; as appears (b) from Homer's Verses, (c) and from the Philosophers, not only the Greek, but also the ancient Gauls, (d) which were called Druids,

(a) In order to establish this, &c.] Whoever has a mind to read this Argument more largely handled, I refer him to Chrysoftom on the IId Cor. Chap. 18. and to his Ethicks Tome VI. against those who affirm that human Affairs, are regulated by Damons: And to his IVth Discourse upon Providence.

(b) From Homer's Verses, &c.] Especially in that Part called venuia, concerning those that are departed: To which may be

added, the like in Virgil, in Seneca's Oedipus, Lucan, Statius, and that in Samuel, 1 Sam XXVIII.

(c) And from the Philosophers, &c] Pherecydes, Pythagoras, and Plato, and all the Disciples of them. To these Justin adds Empedocles, and many Oracles in his IId. Apologetick ; and Xenocrates.

(d) Which were called Druids, &c.] These taught, that Souls did not die. See Cafar, Book VI. of the War with (a) and from the *Indians* called *Brachmans*, and from those Things, which many Writers have related, (b) concerning the *Egyptians* (c) and *Thracians*, and also of the *Germans*. And moreover, concerning a Divine Judgment after this Life, we find many Things extant, not only among the *Greeks*, (d) but also

the Gauls, and Strabo, Book IV. of the same. These and others say, that Souls are incorruptible; (see also Lucan, Book

I. 455.)

(a) And of the Indians called Brachmans, &c.] Whose Opinion Strabo explains to us thus, Book XV. "We are to think of this Life, as of the State of a Child before it be born; and of Death, as a Birth to that which is truly Life and Happiness, to wise Men." Secalioa remarkable place concerning this Matter, in Porphyry's IVth Book, against eat-

ing Living Creatures. (b) Concerning the Egyptians, &c.] Herodotus in his Euterpe fays, that it was the Opinion of the Egyptians, That the Soul of Man was immortal. The fame is reported of them by Diogenes Laërtius, in his Preface, and by Tacitus Book V. of his History of the Jews. They buried rather than burnt their Bodies, after the Manner of the Egyptians; they having the same Regard and Persuasion concerning the Dead. See Diodorus Siculus, concerning the Soul of Ofiris; and Servius on the VIth Eneid, most of which is taken from the Egyptians.

(c) And Thracians, &c.] See again here, the Places of Hermippus, concerning Pythagoras, which we before quoted out of Josephus. Mela, Book II. concerning the Thracians. fays, "Some think, that the " Souls of those who die, re-"turn again; others, that " though they do not return, "yet they do not die, but go to a more happy Place." And Solinus concerning the fame, Ch X. " Some of them " think, that the Souls of those " who die, return again; o. " thers, that they do not die, " but are made more happy." Hence arose that Custom of attending the Funerals with great Joy, mentioned by these Writers, and by Valerius Max. Book I. Chap. V. 12. That which we before quoted out of the Scholiast upon Aristophanes, makes this the more credible, viz. that some of the Hebrews of old came into Thrace.

(d) But also among the Egyptians, &c.] Diodorus Siculus, Book I. says, that what Orpheus delivered, concerning Souls departed, was taken from the Egyptians. Repeat what we now quoted out of Tacitus.

also among the Egyptians (a) and Indians, as Strabo. Diogenes Laërtius, and (b) Plutarch tells us: To which we may add a Tradition, that the World should be burnt; which was found of Old (c) in Hystaspes and the Sibyls, and nowalso (d) in Ovid (e) and Lucan,

(a) And Indians, &c.] A-mongst whose Opinions Strabo, Book XV. reckons that concerning the Judgments that are exercised among st the Souls departed.

(b) And Plutarch, &c] Concerning those whose Punishment is deferred by the Gods, and concerning the Face of the Moon's Orb. See a fa-

mous Place of his, quoted by Eusebius, Book XI. Ch. 38. of his Gospel Preparat. out of the Dialogue concerning the Soul.

(c) In Hystaspes and the Sibyls, &c.] See Justin's IId Apologetick, and Clemens, Strom. VI. whence is quoted that from the Tragodian.

For certainly the Day will come, 'twill come, When the bright Sky shall from his Treasure send A liquid Fire, whose all-devouring Flames, By Laws unbounded, shall destroy the Earth, And what's above it; all shall vanish then. The Water of the Deep shall turn to Smoke, The Earth shall cease to nourish Trees; the Air, Instead of bearing up the Birds, shall burn.

(d) In Ovid, &c] Metamorphofes, Book I.

For he remembred 'twas by Fate decreed To future times, that Sea, and Earth, and Heav'n Should burn, and this wast Frame of Nature fail.

(e) And Lucan, &c.] Book I.

So when this Frame of Nature is dissolv'd, And the last Hour, in suture Times, approach, All to its antient Chaos shall return; The Stars confounded tumble into Sea, The Earth resuse its Banks, and try to throw The Ocean off. The Moon attack the Sun, Driving Her Chariot through the burning Sky, Enrag'd, and challenging to rule the Day.

The Order of the World's disturb'd throughout.

Lucan,

Lucan, and amongst (a) the Indians in Siam; a Token of which, is the Sun's approaching nearer to the Earth, (b) observed by Astronomers. So likewise, upon the first going into the Canary Islands and America, and other distant Places, the same Opinion, concerning Souls and Judgment, was sound there.

SECT. XXIII. And no way repugnant to Reason.

(c) NEITHER can we find any Argument drawn from Nature, which overthrows this an ancient

Lucan was preceded by his Uncle Seneca, in the end of his Book to Marcia; The Stars shall run upon each other; and every thing being on a Flame, that which now shines regularly, shall then burn in one Fire.

(a) The Indians in Siam, &c.] See Ferdinand Mendesus.

(b) Observed by Astronomers, &c.] See Copernicus's Revolutions, Book III. Ch. 16. Joachim Rhæticus on Copernicus, and Gemma Frifius. See also Ptolemy, Book III. Ch. 4. of his Mathematical Syntax. That the World is not now upheld by that Power it was formerly, as itself declares; and that its Ruin is evidenced, by the Proof, bow the Things in it fail, fays Cyprian to Demetrius. The Earth is nearer to the Sun in its Peribelions, that is, when it is in the extreme Parts of the leffer Axis of its Parabala, though the Earth always approaches at the fame Distances; yet it is manifest from hence. that at the Will of God, it may approach still nearer, and if it so pleases Him, be set on Fire

by the Sun; as it happens to Comets. Le Clerc. "It were "to be wished that the learned "Remarker had left out this "and some other Notes of "this Kind, unless he had "studied such fort of Things "more."

(c) Neither can we find any Argument, &c.] This Matter might he handled more exactly, and upon better Principles of Philosophy, if our Room would allow it. I. We ought to define what we mean by the Death of the Soul, which would happen, if either the Substance of the Soul were reduced to nothing, or if there were fo great a Change made in it, that it were deprived of the Use of all its Faculties; thus Material Things, are faid to be destroyed, if either their Substance ceases to be, or if their Form be so altered, that they are no longer of the fame Species; as when Plants are burnt or putrifyed; the like to which befals Brute Creatures. II It cannot be proved that the Substance of the Soul perithes :

cient and extensive Tradition: For all those Things which seem to us to be destroyed, are either destroyed by the Opposition of something more powerful than themselves, as Cold is destroyed by the greater Force of Heat: or by taking away the Subject upon which they depend, as the Magnitude of a Glass, by breaking it; or by the Desect of the efficient

perishes: For Bodies are not entirely destroyed, but only divided, and their Parts feparated from each other. Neither can any Man prove, that the Soul ceases to think, which is the Life of the Soul, after the Death of the Man; for it does not follow, that when the Body is destroyed, the Mind is destroyed too, it having never yet been proved, that it is a Material Substance. III. Nor has the contrary yet been made appear, by certain Philosophick Arguments, drawn from the Nature of the Soul; because we are ignorant of it. It is true indeed, that the Soul is not, by its own Nature, reduced to nothing; neither is the Body; this must be done by the particular Act of their Creator. But it may possibly be without any Thought or Memory; which State, as I before faid, may be called the Death of it. But IV. If the Soul, after the Dissolution of the Body, should remain for ever in that State, and never return to its Thought or Memory again, then there can be no Account given of Divine Providence, which has been . proved to be, by the foregoing : Arguments. God's Goodness

and Justice, the Love of Virtue, and Hatred to Vice; which every one acknowledges in him, would be only empty Names; if he should confine his Benefits to the short and fading good Things of this Life, and make no Distinction betwixt Virtue and Vice; both good and bad men equally perishing for ever, without seeing in this Life any Rewards or Punishments, dispensed to those who have done well or ill: And hereby God would cease to be God, that is, the most perfect Being; which, if we take away, we cannot give any Account of almost any other Thing, as Grotius has fufficiently shown, by those Arguments, whereby he has demonstrated, that all Things were created by God. Since therefore there is a God, who loves Virtue and abhors Vice; the Souls of Men must be Immortal, and referved for Rewards or Punishments in another Life. But this requires further Enlargement. Le Clerc. The Proof of the Soul's Immortality, drawn from the Confideration of the Nature of it, may be feen in its full Force in Dr Clarke's Letter to Mr Dodwell and the Defences of it.

efficient Cause, as Light by the Absence of the Sun. But none of these can be applied to the Mind: not the first; because nothing can be conceived contrary to the Mind; nay, fuch is the peculiar Nature of it, that it is capable equally, and at the fame time, of contrary Things in its own, that is, in an intellectual Manner. Not the fecond, because there is no Subject upon which the Nature of the Soul depends; (a) for if there were any, it would be a Human Body; and that it is not fo, appears from hence, that when the Strength of the Body fails by Action, the Mind only does not contract any Weariness by acting. (b) Also the Powers of the Body suffer, by the too great Power of the Things, which are the Objects of them, as Sight by the Light of the Sun. (c) But the Mind is rendered

(a) For if there were any, &c.] That there is none, Aristotle proves very well from Old Men, Book I. Ch. IV. concerning the Soul. Also Book III. Chap. IV. he commends Anaxagoras, for faying, that the Mind was fimple and unmixt, that it might distin-

guish other Things. (b) Also the Powers of the Body, &c.] Ariftotle, Book III. of the Soul fays: " That there " is not the like Weakness in "the intellectual Part, that "there is in the Sensitive, is " evident from the Organs of "Sense, and from Sensation "itself; for there can be no " Sensation, where the Object " of fuch Sensation, is too " ftrong; that is, where the "Sound is too loud, there is " no Sound; and where the

" Smell is too ftrong, or the

"Colours too bright, they

" cannot be fmelt nor feen. " But the Mind, when it con-" fiders Things most excellent " to the Understanding, it is " not hindered by them from " thinking, any more than it " is by meaner Things, but " rather excited by them; be-" cause the Sensitive Part can-" not be separated from the " Body, but the Mind may?" Add to this, the famous Place of Plotinus, quoted by Euse-bius, in his Prepar. Book XV. Ch. 22. Add also, that the Mind can overcome those Paffions which arise from the Body, by its own Power; and can chuse the greatest Pains and even the Death of it.

(c) But the Mind is rendered, &c.] And those are the most excellent Actions of the Mind, which call it off most from the

Body.

rendered the more perfect, by how much the more excellent the Things are, about which it is converfant; as about Figures abstracted from Matter, and about universal Propositions. The Powers of the Body are exercised about those Things which are limited by Time and Place, but the Mind, about that which is Infinite and Eternal. Therefore, fince the Mind in its Operations, does not depend upon the Body, so neither does its Existence depend upon it; for we cannot judge of the Nature of those Things which we do not fee, but from their Operations. Neither has the third Method of being. destroyed, any Place here: For there is no Efficient Cause, from which the Mind continually flows: Not the Parents, because the Children live after they are dead. If we allow any Cause at all, from whence the Mind flows, it can be no other than the first and universal Cause, which, as to its Power, can never fail; and as to its Will, that That should fail, that is, that God should will the Soul to be destroyed, this can never be proved by any Arguments.

SECT. XXIV. But many Things favour it.

NAY, There are many, not inconfiderable Arguments, for the contrary; fuch as (a) the absolute Power every Man has over his own Actions; a natural

(a) The absolute Powers every Man has over his own Actions, &c.] And over all other Living Creatures. To which may be added, the Knowledge of God, and of Immortal Beings. An Immortal Creature is not understood by any mortal one, says Sallust the Philosopher. One remarkable

Token of this Knowledge, is, that there is nothing fo grie-vous, which the Mind will not despife, for the sake of God. Beside, the Power of Understanding and Acting, is not limited, as it is in other Creatures, but unwearied, and extends itself infinitely, and is by this means like unto God; which

natural Defire of Immortality; the Power of Conficience, which comforts him when he has performed any good Actions, though never so difficult; and, on the contrary, (a) torments him, when he has done any bad Thing; especially at the Approach of Death, as it were, with a Sense of impending Judgment; (b) the Force of which, many times could not be extinguished by the worst of Tyrants, tho' they have endeavoured it never so much; as appears by many Examples.

SECT. XXV. From whence it follows, that the End of Man, is Happiness after this Life.

Ir then the Soul be of fuch a Nature, as contains in it no Principles of Corruption; and God has given us many Tokens, by which we ought to understand,

which Difference of Man from other Creatures, was taken Notice of by Galon.

tice of by Galen.

(a) Torments him when he has done, &c.] See Plato's Ist Book of his Common-wealth:

"When Death seems to ap"proach any one, Fear and "Sollicitude comes upon him, "about those Things which "before he did not think of."

(b) The Force of which, &c.]

Witness that Epitle of Tibe-

Witness that Epistle of Tiberius to the Senate. "What I should write to you, O "Senators, or how I should "write, or what I should not write, at this Time, let the "Gods and Goddesse destroy" me, worse than I now seel myself to perish, if I know." Which Words, after Tacitus had recited in the VIth of his Annals, he adds, "So sar

" did his Crimes and Wicked " edness turn to his Punishment. " So true is that Affertion of " the Wisest of Men, that if " the Breasts of Tyrants were " laid open, we might behold " the Gnawings and Sting-"ings of them; for as the " Body is bruifed with Stripes, " fo the Mind is torn with " Rage and Luft and evil De-" figns." The Person which Tacitus here means, is Plato, who fays of a Tyrant, in Book IX. of his Common-wealth: "He would appear to be in " reality a Beggar, if any one " could but fee into his whole "Soul; full of Fears all his " Life long, full of Uneafiness " and Torment." The same Philosopher has something like this in his Gorgias. Suetonius, Ch 67. being about to recite

understand, that his Will is, it should remain after the Body; there can be no End of Man proposed, more worthy of Him, than the Happiness of that State; and this is what Plato and the Pythagareans said, (a) that the End of Man was, to be made most like to God. Thus what Happiness is, and how to be secured, Men may make some Conjectures; but if there be any thing concerning it, revealed from God, that ought to be esteemed, most true and most certain.

SECT. XXVI. Which we must secure, by finding out the true Religion.

Now fince the Christian Religion, recommends itself above all others; whether we ought to give Credit to it or no, shall be the Business of the second Part of this Work to examine.

the forementioned Epistle of Tiberius, introduces it thus. At last, when he was quite wearjed out, in the Begin-ing of such an Epistle as

e all entire the state of the

"this, he confesses almost all his Evils." Claudian had an Eye to this place of Plate, when he describes Rusinus in his second Poem.

Deform his Breaft, which bears the Stamp of Vice.

(a) That the End of Man had from Plato, as Clemens was, &c] Which the Stoicks remarks. Strom. V.

BOOK II.

SECT. I. That the Christian Religion is true.

HE Design then of this second Book, (after having put up our Petitions to Christ the King of Heaven, that he would afford us such Assistances of his holy Spirit, as may render us sufficient for so great a Business) is, not to treat particularly of all the Opinions in Christianity; but only to show that the Christian Religion itself, is most true and certain; which we attempt thus.

SECT. II. The Proof that there was such a Person as Jesus.

THAT Jesus of Nazareth, formerly lived in Judea, in the Reign of Tiberius the Roman Emperor, is constantly acknowledged, not only by Christians, dispersed all over the World, but also by all the Jews which now are, or have ever wrote since that time; the same is also testified by Heathens, that is, such as did not write, either of the Jewish, or of the Christian Religion, (a) Suetonius, (b) Tacitus.

(a) Suetonius, &c.] In his Claudius, Chap. 25. where Chresto is put for Christo, because that Name was more known to the Greeks and

Latins.
(b) Tacitus, &c.] Book XV.
where he is speaking of the
Punishment of the Christians.

The Author of that Name was Christ, who in the Reign of Tiberius, suffered Punishment under his Procurator Pontius Pilate. Where the great Crimes and Hatred to human kind they are charged with, is nothing else but their Contempt of False Gods; which same Reafon

thefe.

That he died an ignominious Death.

THAT the same Jesus was crucified by Pontius Pilate, the President of Judea, is acknowledged by all the fame Christians, notwithstanding it might feem dishonourable to them who worship such a Lord.

fon Tacitus had, to curse the Ferws; and Pliny the Elder, when he calls the Jews a People remarkable for Contempt of the Gods. That is, very many of the Romans were come to this, that their Consciences were not affected by that Part of their Theology which was Civil (which Seneca commends) but they feigned it in their outward Actions, and kept it as a Command of the Law; looking upon Worship, as a Thing of Custom, more than in Reality. See the Opinion of Varro and Seneca about this matter, which is the same with that of Tacitus ; in Augustin, Book V. Ch. 33. and Book VI. Chap. 10. of his City of God. In the mean Time it is worth observing, that Jesus, who was punished by Pontius Pilate, was acknowledged by many at Rome in Nero's Time, to be the Christ. Compare that of Justin in his IId. Apologetick concerning this History; where he addresses himself to the Emperors and Roman Senate, who might know those Things from the Acts.

(a) Pliny the Younger, &c.] The Epistle is obvious to every one, viz. Book X. Ch. 97. which Tertullian mentions in his Apologetick, and Eufebius in his Chronicon; where we find, that the Christians were used to say a Hymn to Christ as God, and to bind themselves not to perform any wicked Thing, but to forbear committing Theft, Robbery, or Adultery; to be true to their Word, and strictly per-form their Trust. Pliny blames their Stubbornness and inflexible Obstinacy in this one Thing; that they would not invoke the Gods, nor do Homage with Frankincense and Wine, before the Shrines of Deities, nor curse Christ, nor could they be compelled to do it by any Torments whatfoever. The Epiftle in answer to that of Trajan, fays, that He openly declares himself to be no Christian, who supplicates the Roman Gods. Origen in his IVth Book against Celfus, tells us, there was a certain History of Jesus extant in Numenius the Pythagoraan.

Lord. (a) It is also acknowledged by the Jews. though they are not ignorant, how much they lie under the Displeasure of the Christians, under whose Government they every where live, upon this Account, because their Ancestors were the Cause of Pilate's doing it. Likewise the Heathen Writers we mentioned, have recorded the fame to Posterity; (b) and a long Time after, the Acts of Pilate were extant, to which the Christian's sometimes appealed. Neither did Julian, or other Opposers of Christianity, ever call it in Question. So that no History can be imagined more certain than this; which is confirmed by the Testimonies, I don't fay, of so many Men, but of so many People, which differed from each other. (c) Notwithflanding which, we find Him worshipped as Lord, throughout the most distant Countries of the World.

SECT. III. And yet, after his Death, was worshipped by wise Men.

AND That, not only in our Age, or those immediately foregoing; but also, even in the first, the Age next to that in which it was done, in the Reign of the Emperor Nero; at which time the forementioned Tacitus, and others attest, that very many were punished, because they professed the Worship of Christ.

SECT.

(a) It is also acknowledged, &c.] Who call him '151, that is, banged. Benjaminis Tudelensis in his Itinerary, acknowledges that Jesus was slain at Jesusalem.

(b) And a long Time after, &c.] See Epiphanius in his Teffarescadocatitæ. (It were better to have omitted this Argument,

because some imprudent Christians might appeal to some spurious Acts; for it does not appear there was any genuine ones. Le Clerc.)

(c) Notwithstanding which &c.] Chrysostom handles this Matter at large, upon 2 Cor. V. 7.

SECT. IV. The Cause of which could be no other, but those Miracles which were done by him.

And there were always very many amongst the Worshippers of Christ, who were Men of good Judgment, and of no small Learning; such as (not to mention Jews) (a) Sergius the Prefident of Cyprus, (b) Dionysius the Areopagite, (c) Polycarp, (d) Justin, (e) Irenaus, (f) Athenagoras, (g) Origen, (b) Tertullian, (i) Clemens Alexandrinus, and others: Who being such Men; why they should them-felves be Worshippers of a Man that was put to an ignominious Death, especially when almost all of them were brought up in other Religions, and there was neither Honour nor Profit to be had by the Christian Religion: Why, I say, they should do thus, there can be no Reason given but this one; that upon a diligent Enquiry, fuch as becomes prudent Men to make, in a matter of the highest Concern to them; they found, that the Report which was spread abroad, concerning the Miracles that were done by him, was true, and founded upon sufficient Testimony:

(a) Sergius the President, Atts XIII. 12.

(b) Dionyfius the Areopagite,

&c.] A&s XVII. 34. (c) Polycarp, &c.] Who fuffered Martyrdom in Afia, in the CLXIXth Year of Christ, according to Eusebius.

(d) Justin, &c.] Who published Writings in Defence of the Christians, in the CXLIId Year of Christ. See the same Eufebius,

(e) Irenaus, &c] Heflourish-ed at Lyons, in the CLXXXIIId

Year of Christ.

(f) Athenagoras, &c] This Man was an Athenian. He flourished about the CLXXXth Year of Christ, as appears from the inscription of his Book.

(g) Origen, &c.] He flourished about the CCXXXth

Year of Christ.

(b) Tertullian, &c] Who was famous in the CCVIIIth Year of Christ.

(i) Clemens Alexandrinus, &co] About the same Time. See Eufebius.

mony: Such as healing fore Diseases, and those of a long Continuance, only by a Word, and this publickly; restoring Sight to him that was born blind; increasing Bread for the seeding of many thousands, who were all Witnesses of it; restoring the Dead to Life again, and many other such like.

SECT. V. Which Miracles cannot be ascribed to any Natural or Diabolical Power, but must be from God.

WHICH Report, had so certain and undoubted a Foundation, that neither (a) Celsus, nor (b) Julian, when they wrote against the Christians, dared to deny, that some Miracles were done by Christ; (c) the Hebrews also, confess it openly in the Books of the Talmud. That they were not performed by any natural Power, fufficiently appears from hence, that they are called Wonders or Miracles; nor can it ever be, that grievous Diftempers should be healed immediately, only by a Word speaking, or a Touch, by the Power of Nature. If those Works could have been accounted for by any natural Efficacy, it would have been faid fo at first, by those, who either professed themselves Enemies of Christ when he was upon Earth, or of his Gospel. By the like Argument we gather, that they were not juggling Tricks, because very many of the Works were done openly, (d) in the Sight of all the People; and

(a) Celfus, &c.] Whose Words, in Book II. of Origen are; "You think he is the "Son of God, because he healed the Lame and the Blind."

(b) Julian, &c., 1 Nay, he plainly confesses the thing, when he says in the Words recited by Gril, Book VI.

" Unless any one will reckon amongst the most difficult

"things, healing the Lame and the Blind, and casting out Devils in Bethsaida and

" Bethany."

(c) The Hebrews also, &c.] In the Title Abuda Zara.

(d) In the Sight of all the People, &c.] Acts XXVI. 26. Luke XII.

amongst whom were many learned Men, who bore no good Will to Christ, who observed all his Works. To which we may add; that the like Works were often repeated, and the Effects were not of a short Continuance, but lasting. All which, rightly considered, as it ought to be, it will plainly follow, according to the Jews own Confession, that these Works were done by some Power more than human, that is, by some good or bad Spirit: That these Works were not the Effects of any bad Spirit, is from hence evident, that this Doctrine of Christ, for the Proof of which these Works were performed, was opposite to those evil Spirits: For it forbids the Worship of evil Spirits; it draws Men off from all Immorality, in which fuch Spirits delight. It appears also from the things themselves, that wherever this Doctrine has been received, the Worship of Dæmons and (a) Magical Arts have ceased; and the one God has been worshipped, with an Abhorrence of Dæmons; whose Strength and Power (b) Porphyry acknowledges were broken upon the coming of Christ. And it is not at all credible, that any evil Spirits should be so imprudent, as to do those things, and that very often, from which no Honour or Advantage could arise to them, but on the contrary, great Loss and Disgrace. Neither is it any way consistent with the Goodness or Wisdom of God, that he should be thought to suffer Men, who were free from all wicked Defigns, and who feared him, to be deceived

bius's Prap. Book V. Chap. 3. " After Christ was worshipped,

when he bow in the Worlds to

⁽a) Magical Arts, &c.] The Books about which, were burnt by the Advice of the Disciples of Christ, Ads XIX 19.

⁽b) Porphyry acknowledges, &c.] The Place is in Enfe-

[&]quot;no Body experienced any publick Benefit from the

[&]quot; Gods."

ceived by the Cunning of Devils; and fuch were the first Disciples of Christ, as is manifest from their unblameable Life, and their fuffering very many Calamities for Conscience-sake. If any one should fay, that these Works were done by good Beings, who yet are inferior to God; this is to confess, that they were well-pleasing to God, and redounded to his Honour; because good Beings do nothing but what is acceptable to God, and for Not to mention, that some of the his Glory. Works of Christ were such as seem to declare God himself to be the Author of them, such as the raifing more than one of those that were dead, to Life. Moreover, God neither does, nor fuffers Miracles to be done, without a Reason; for it does not become a wife Law-giver, to depart from his Laws, without a Reason, and that a weighty one. Now no other Reason can be given, why these things were done, but that which is alledged by Christ, viz. (a) to give Credit to his Doctrine; nor could they who beheld them, conceive any other Reason in their Minds: Amongst whom, fince there were many of a pious Disposition, as was faid before, it would be prophane to think God should do them to impose upon such. And this was the fole Reason why many of the Jews, who lived near the time of Jesus, (b) who yet could

ot

(a) To give Credit to his Dostrine, &c.] We may add that the Event itself, in that so great a Part of Mankind embraced the Christian Religion, shews that it was a thing so worthy of God, as for him to confirm it with Miracles at the Beginning. If he did so many, for the Sake of one Nation, and

that no very great one, I mean, the Jewish; how much more agreeable to his Goodness was it, to bestow this heavenly Light, to so great a Part of Mankind, who laid in the thickest Darkness. Le Clerc.

(b) Who yet could not be brought, &c.] See AAs XV.
Rom. XIV. Jerom in the Euse-

hot be brought to depart from any thing of the Law given by Moses, (such as they who were called Nazarens and Ebionites,) nevertheless owned Jesus to be a Teacher sent from Heaven.

SECT. VI. The Refurrection of Christ proved from credible Testimony.

CHRIST's coming to Life again in a wonderful Manner, after his Crucifixion, Death and Burial, affords us no less strong an Argument for those Miracles that were done by him. For the Christians of all times and places, affert this not only for a Truth, but as the principal Foundation of their Faith: Which could not be, unless they who first taught the Christian Faith, had fully perfuaded their Hearers, that the thing did come to pass. Now they could not fully perfuade Men, of any Judgment, of this, unless they affirmed themselves to be Eye-witnesses of it; for without such an Affirmation, no Man in his Senfes, would have believed them, especially at that time when such a Belief was attended with fo many Evils and Dan-That this was affirmed by them with great Constancy, their own Books, (a) and the Books

Eusebian Chronicon, for the Year of Christ CXXV, after he had named fifteen Christian Bishops of Jerusalem, adds, "These were all Bishops of the Circumcision, who go verned till the Destruction of Jerusalem under the Emperor Adrian." Severus Sulpitius, concerning the Christians of those Times and Places, says, "They believed Christ to be God, whilst they ob served also the Law; and

"the Church had a Priest out of those of the Circumci"fion." See Epiphanius, where he treats of the Nazarens and Ebionites. Nazarens was a Name not for any particular Part, but all the Christians in Palestine were so called, because their Master was a Nazarene.

(a) And the Books of others, &c.] Even of Celfus, who wrote against the Christians. See Origen, Book II,

of others, tell us; nay, it appears from those Books. that they appealed to (a) five hundred Witnesses. who faw Jesus after he was risen from the Dead. Now it is not usual for those that speak Untruths. to appeal to fo many Witnesses. Nor is it possible so many Men should agree to bear a false Testimony. And if there had been no other Witneffes. but those twelve known first Propagators of the Christian Doctrine, it had been sufficient. Body has any ill Defign for nothing. They could not hope for any Honour, from faying what was not true, because all the Honours were in the Power of the Heathens and Jews, by whom they were reproached and contemptuously treated: Nor for Riches, because, on the contrary, this Profession was often attended with the Loss of their Goods, if they had any; and if it had been otherwife, yet the Gospel could not have been taught by them, but with the Neglect of their temporal Goods. Nor could any other Advantages of this Life, provoke them to speak a Falsity, when the very preaching of the Gospel, exposed them to Hardship, to Hunger and Thirst, to Stripes and Imprisonment. Fame, amongst themselves only. was not fo great, that for the fake thereof, Men of upright Intentions, whose Lives and Tenets were free from Pride and Ambition, should undergo so many Evils. Nor had they any Ground to hope, that their Opinion, which was so repugnant to Nature, (which is wholly bent upon its own Advan-

(a) Five bundred Witnesses, &c.] Paul, 1 Cor. XV. 6. He says, some of them were dead at that time, but their Children and Friends were alive, who might be hearkened to,

and testify what they had heard. But the greater Part of them were alive when Paul wrote this. This Appearance was in a Mountain in Galilee.

Advantages,) and to the Authority which every where governed, could make fo great a Progress, but from a Divine Promise. Further, they could not promife to themselves that this Fame, whatever it was, would be lafting; because, (God on purpose concealing his Intention in this Matter from them) they expected that (a) the End of the whole World was just at hand, as is plain from their own Writings, and those of the Christians that came after them. It remains therefore, that they must be said to have uttered a Falsity, for the fake of defending their Religion; which, if we confider the thing aright, can never be faid of them; for either they believed from their Heart that their Religion was true, or they did not believe it. If they had not believed it to have been the best, they would never have chosen it from all other Religions, which were more fafe and honourable. Nay, though they believed it to be true, they would not have made Profession of it, unless they had believed such a Profession necessary; especially when they could easily forefee, and they quickly learnt by experience, that fuch a Profession, would be attended with the Death of a vast Number; and they would have been guilty of the highest Wickedness, to have given fuch Occasion, without a just Reason. If they believed their Religion to be true, nay, that it was the best, and ought to be professed by all means, and this after the Death of their Master; it was impossible this should be, if their Master's Promise concerning his Resurrection had failed them 3

⁽a) The End of the whole Now the Time is very short. World, &c] See 1 Thest. IV. Jerom to Gerontias: What 15, 16. 1 Cor. XV. 52. Teris that to us, upon whom the tullian of having but oneWife: Ends of the World are come?

them; (a) for this had been sufficient to any Man in his Senses, to have overthrown that Belief which he had before entertained. Again, all Religion, but particularly the Christian Religion, forbids (b) Lying and False Witness, especially in Divine Matters: They could not therefore be moved to tell a Lye, out of Love to Religion, especially fuch a Religion. To all which may be added, that they were Men who led fuch a Life, as was not blamed even by their Adversaries; and who had no Objection made against them, (c) but only their Simplicity, the Nature of which is the most distant that can be from forging a Lye. And there was none of them, who did not undergo even the most grievous things, for their Profession of the Resurrection of Jesus. Many of them endured the most exquisite Death for this Testimony. Now, suppose it possible, that any Man in his Wits, could undergo fuch things for an Opinion he had entertained in his Mind; yet for a Falsity, and which is known to be a Falsity; that not only one Man, but very many, should be willing to endure fuch Hardships, is a thing plainly incredible. And that they were not mad, both their Lives and their Writings sufficiently testify. What has been faid of these first, the same may also be faid of Paul, (d) who openly declared that he faw

(a) For this had been sufficient, &c.] Chrysostom handles this Argument at large, upon 1 Cor. I. towards this end.

(b) Lying and false Witness, &c.] Matt. XII. 36. Job VIII. 44, 55. Eph. IV. 25. Rom. IX. 1. 2 Cor. VII. 19. XI. 31. Gal. I. 20. Col. III. 9. 1 Tim. 1. 10 and II. 7. Jam. III. 14. Matt. XXII.

16. Mark XII. 14. Luke XX. 21. John XIV. 16. Eph. V. 9 and elsewhere.

(c) But only their Simplicity, &c.] Even Celfus. See Origen, Book I.

(d) Who openly declared, &c.]
I Cor. XV. 9. 2 Cor. XII. 4.
Add to this what Luke the
Disciple of Paul writes, ASIS IX.
4, 5, 6 and XXII. 6, 7, 8.

H Christ

Christ reigning in Heaven, (a) and he did not want the Learning of the Jews, but had great Prospect of Honour, if he had trod the Paths of his Fathers. But on the contrary, he thought it his Duty, for this Prosession, to expose himself to the Hatred of his Relations; and to undertake difficult, dangerous and troublesome Voyages all over the World, and at last to suffer an ignominious Death.

SECT. VII. The Objection drawn from the seeming Impossibility of a Resurrection, answered.

INDEED, no Body can withstand the Credibility of so many and so great Testimonies, without saying, that a thing of this Nature is impossible to be, such as we say all things that imply a Contradiction are. (b) But this cannot be said of it. It might

(a) And he did not want the Learning, &c.] Alls XXII. 3. There were two Gamaliels, famous amongst the Hebrews on account of their Learning: Paul was the Disciple of one of them, who was very skilful not only in the Law, but also in those things that were delivered by the Doctors. See Epiphanius.

(b) But this cannot be faid of it, &c.] See the feventh Answer to the Objections, concerning the Resurrection, in the Works of Justin. "An Impossibility in itself, is one thing; and an Impossibility in any Particular, is another; an Impossibility in itself is, that the Diagonal of a Square

" should be commensurate with the Side; a particular

" Impossibility is, that Nature " should produce an Animal " without Seed. To which " of these two kinds of Im-" possibles, do Unbelievers " compare the Resurrection; " if to the first, their Reason-" ing is false; for a new Crea-" tion is not like making the "Diagonal commensurate with " the Side; but they that rife " again, rise by a new Crea-"tion. If they mean a par-" ticular Impossibility; surely " all things are possible with "God, though they may be " impossible to any else." Concerning this Difference of Impossibilities, see the learned Notes of Maimonides, in his Guide to the Doubting, Part III. Chap. 15.

might indeed; if any one should affirm, that the same Person was alive and dead at the same time: But that a dead Man should be restored to Life, by the Power of him who first gave Life to Man, (a) there is no Reason why this should be thought impossible. Neither did wise Men believe it to be impossible: For Plato relates it of (b) Er the Armenian; (c) Heraclides Ponticus, of a certain Woman; (d) Herodotus, of Aristaus; and (e) Plutarch,

(a) There is no Reason why, &c.] All those who are skilful in the true Philosophy, acknowledge that it is as hard to understand, how the Fætus is formed in the Mother's Womb, as how the Dead should be raised to Life. But ignorant Men, are not at all furprized at the things which they commonly fee; nor do they account them difficult, though they know not the Reason of them: But they think those things which they never faw, are impossible to be done, though they are not at all more difficult, than those things they see every Day. Le Clerc.

(b) Er the Armenian, &c.] The Place of Plato concerning this matter, is extant in his tenth Book of Republicks, transcribed by Eusebius, in his Gospel Preparat. Book XI. Chap. 35. The Report of which History, is in Valerius Maximus, Book I. Chap. 8. the first foreign Example. In the Hortatory Discourse among the Works of Justin; in Clemens, Storm. V. in Origen, Book II. against Celsus; in Plutarch Symposiac IX. 5. and

in Macrobius, in the Beginning upon Scipio's Dream.

(c) Heraclides Ponticus, &c.] There was a Book of his Concerning the Dead, mentioned by Diogenes Laërtius in his Preface, and in his Empedocles; and by Galen, in the VIth concerning the Parts that are affected. Pliny speaks thus of him, Book VII. Chap. 32. That noble Volume of Heraclides amongst the Greeks, of a Woman's being restored to Life, after she had been dead seven Days. And Diogenes Laërtius, in the latter Place, assign her thirty Days.

(d) Herodotus, &c.] In his Melpomene. See Pliny's Natural History, Book VII. Chap. 52. Plutarch's Romulus, and Hesychius concerning the Philo-

fophers.

(e) Plutarch, &c.] of Thefpefius. Plutarch has this, in his Discourse of God's deferring Punishment. And Antyllus, concerning whom Eusebius has preserved that Place of Plutarch, from his sirst Book of the Soul, in his Prepar. Book XI. Chap. 38. and Theodoret, Serm. XI.

tarch, out of another; which, whether they were true or false, shows the Opinion of learned Men, concerning the Possibility of the thing.

The Truth of Jesus's Doctrine, proved from his Resurrection.

IF it be not impossible, that Christ should return to Life again, and if it be proved from fufficient Testimonies, such as convinced (a) Bechai a Teacher of the Tews, fo far as to acknowledge the Truth of it; and Christ himself (as both his own Disciples and Strangers confess) declared a new Doctrine as by a Divine Command: it will certainly follow, that this Doctrine is true; because it is repugnant to the Justice and Wisdom of God, to bestow such Endowments upon him, who had been guilty of a Falsity, in a Matter of so great Moment. Especially when he had before his Death, declared to his Disciples, that he should die, and what Manner of Death; and also that he should return to Life again; (b) and that these things should therefore come to pass, that they might confirm the Truth of his Doctrine.

SECT. VIII. That the Christian Religion exceeds all others.

THESE Arguments are drawn from Matters of Fact; we come now to those which are drawn from the Nature of the Doctrine. Certainly all manner of Worship of God must be rejected; (which can never enter into any Man's Mind, who

(a) Bechai, &c] It were to be wished that Grotius had quoted the Place; for though his Reasoning drawn from the Resurrection of Christ, does not want the Approbation of

R. Bechai, yet perhaps the Jews might be affected with his Authority. Le Clerc.

(b) And that the fethings, &c.] See John XVII. Luke XXIV. 46, 47. who has any Sense of the Existence of God, and of his Government of the Creation; and who considers the Excellency of Man's Understanding, and the Power of chusing moral Good or Evil, with which he is endued; and consequently that the Cause, as of Reward, so of Punishment, is in himself;) or else he must receive this Religion, not only upon the Testimony of the Facts, which we have now treated of; but likewise for the sake of those things that are intrinsical in Religion; since there cannot be Any produced, in any Age or Nation, whose Rewards are more excellent, or whose Precepts are more perfect, or the Method in which it was commanded to be propagated, more wonderful.

SECT. IX. The Excellency of the Reward proposed.

To begin with the Reward, that is, with the End proposed to Man; because, as we are used to say, that which is the Last in Execution, is the First in Intention; (a) Moses, in his Institution of the Jewish Religion, if we regard the express Condition of the Law, made no Promises beyond the good Things of this Life; such as a fruitful Land, abundance of Riches, Victory over their Enemies, long Life and Health, and Hope of their Posterities surviving them. And if there be any thing more, it is only obscurely hinted, and must be collected from wise and strong Arguing; Which is the Reason why many who professed to follow the Law of Moses (b) as the Sadducees cast off all

⁽a) Moses, In his Institution, &c] Deut. XI. and XXVIII. Heb. VIII. 6.

⁽b) As the Sadducees. &c.] Mat. XXII. 23. Luke in Acts

XXIII. 8. Josephus: "The "Sadducees argue, that the "Soul perishes with the "Body." And in another Place, "They deny the Soul's H 3 "Immor-

Hope of enjoying any Good after this Life. Greeks, who derived their Learning from the Chaldeans and Egyptians, and who had some Hope of another Life after this, (a) spoke very doubtfully concerning it, as is evident (b) from the Disputes of Socrates, and from the Writings of (c) Tully, (d) Seneca, (e) and others. And tho' they fearched diligently

"Immortality, and Rewards " and Punishments in another " Life." Jerom fays of them, That they believe the Soul " perishes with the Body."

(a) Spoke very doubtfully, &c.] This is observed by Chrysoftom,

on 1 Cor. I. 25. (b) From the Disputes of Socrates, &c.] "In Plato's " Phædan. Now I would have " you to understand, that I "hope to go amongst good "Men; but I will not be " too positive in affirming it." And afterwards, " If those Things I am speaking of, " should prove true, it is very " well to be thus persuaded " concerning them; but if " there be nothing after Death, " yet I shall always be the less "concerned for the prefent "Things of this Life; and this " my Ignorance will not con-" tinue long, (for that would " be bad,) but will shortly " vanish." And Tertullianconcerning the Soul. " From " fuch a firm Steddiness and "Goodness of Mind, did that " Wisdom of Socrates proceed, " and not from any certain Discovery of the Truth." The same is observed of Socrates, in the Exhortation among the Works of Juffin. (c) Tulty, &c.] In his first

Tusculan Question. " Shew me " first, if you can, and it be " not too troublesome, that " Souls remain after Death; " or if you cannot prove this, " (for it is difficult,) declare "how there is no Evil in " Death." And a little after. "I know not what mighty "Thing they have got by it, " who teach, that when the " Time of Death comes, they " shall entirely perish; which " if it should be, (for I don't " fay any thing to the con-" trary,) what Ground of Joy " or Glorying does it afford." Andagain, " Now suppose the " Soul should perish with the "Body, can there be any " Pain, or can there be any "Sense at all in the Body "after Death? No Body " will fay fo." Lastantius, Book VII. Ch. 8. cites the following Passage out of the same Cicero, spoken after a Dispute about the Soul: Which of these Opinions is true, God only knows. (d) Seneca, &c.] Epistle

" perishes, is only fent before." (e) And others, &c] Justin Martyr says in general, in his Dialogue with Tryphs: . The

LXIV. " And perhaps, (if

" the Report of wife Men be

" true, and any Place receives

"us,) that which we think

diligently for Arguments to prove it, they could offer nothing of Certainty. For those which they allege, (a) hold generally as strong for Beasts as they do for Men. Which when some of them confidered, it is no wonder, that they imagined that Souls (b) passed out of Men into Beasts, and out of Beafts into Men. Again; because this could not be proved by any Testimonies, nor by any certain Arguments, and yet it could not be denied but that there must be some End proposed for Man; therefore others were led to fay, (c) that Virtue was its own Reward, and that a wife Man was very happy, though in Phalaris's Bull. But others disliked this, and not without Reason; for they saw very well, that Happiness, especially in the highest Degree (unless we regard only the Sound of Words, without any Meaning) could not (d) confift in that which is attended

"Philosophers knew nothing of these Things, nor can they tell what the Soul is."

(a) Holdgenerally as firong for Beafts, &c.] As, that Argument of Socrates to Plato, that That which moves of itself is Eternal. See Lastantius in the forementioned Place.

(b) Passed out of Men into Beasts, &c.] As the Brachmans of old, and now also; From whom Pythagoras and his Scholars had it.

(c) That Virtue was its own Reward, &c] See Tully's IId Tusc. Quast. And Lastantius's Institutions, Book III. Ch. 27. where He strenuously disputes against this Opinion; and Augustin, Epist. III.

(d) Confist in that, &c] Lastantius, Book III. Ch. 12. "Virtue is not its own Hap"piness, because the whole
"Power of it confists, as I said,
"in bearing Evils." And a
little after, when he had
quoted a Place of Seneca's,
he adds: "But the Stoicks,
"whom he follows, deny that
any one can be happy without Virtue. Therefore the
"Reward of Virtue, is a happy
"Life; if Virtue, as is rightly
"faid, makes Life happy. Vir"tue therefore, is not to be
desired for its own sake, as
"they affirm, but for the sake

"defired for its own take, as "they affirm, but for the take "of a happy Life, which ne- ceffarily attends Virtue; "Which Argument might in- ftruct them what is the chief Good. But this pre- fent Bodily Life cannot be

"happy, because it is subject

attended with Danger, Loss, Torment, and Death: And therefore they placed the chief Good and End of Man, in fenfual Pleasure. And this Opinion likewife, was folidly confuted by very many, as a Thing which overthrew all Virtue, the Seeds of which are planted in the Mind; and degraded Man, who was made for nobler Purposes, to the Rank of Brute Creatures, who look no further than the Earth. In fo many Doubts and Uncertainties, did Mankind at that time wander, till Christ discovered the true Knowledge of their End; promising to his Disciples and Followers another Life after this, in which there should be no more Death, Pain, or Sorrow, but accompanied with the highest Joy; And this not only to one Part of Man, that is, his Soul, of whose Happiness after this Life there was fome Hope, partly from Conjecture, and partly from Tradition; but also to the Body, and that very justly, that the Body which oftentimes bught to endure great Losses, Torments and Death, for the fake of the Divine Law, might not go without a Recompense. And the Joys which are promised, are not fuch mean Things (a) as those Feasts, which the duller Jews hoped for after this Life, (b) and the Embraces which the Mahometans promise to themselves; for these are only proper Remedies for the Mortality of this frail Life; the former, for the Preservation of particular Animals, and the latter, for the Continuance of their Species: But the Body will be in a perpetual Vigour, and its Brightness will exceed the Stars. The Mind will have a Know-

" to Evils, by means of the " Body." Pliny, in his Natural History, Book VII Ch. 7. fays well, That no Mortal Man is bappy.

(a) As those Feasts, &c] The

Places are quoted beneath, in the Vth Book.

(b) And the Embraces. &c] See the Alcoran Azoara, II, V, XLVII, LIV, LXV, LXVI,

Knowledge of God, and of Divine Providence, and of whatever is now hidden from it, without any Mistake: The Will will be calm, employed in Wonder and Praises, in beholding God; in a Word, all Things will be much greater and better, than can be conceived by comparing them with the greatest and best here.

SECT. X. A Solution of the Objection, taken from hence, that the Bodies after their Dissolution cannot be restored.

Besides the Objection which we have now answered, it is commonly alleged, that the Bodies of Men, after their Dissolution, cannot be restored to the same Frame again; but this is said without the least Foundation. (a) For most Philosophers agree, that tho' the Things be never so much changed, the Matter of them, still remains capable of being formed into different Shapes; and who will affirm, that God does not know in what Places, tho' never so far distant, the Parts of that Matter are, which goes to the making up of a human Body?

(a) For most Philosophers agree, &c.] If any one be not latisfied with this Account of Grotins, he may be answered, that it is not at all necessary, that the Matter which is Raifed, should be Numerically the fame, with that which the Dying Man carried to the Grave with him: For he will be as much the same Man, though his Soul were joined to Matter, which it was never before joined to, provided it be the fame Soul; as a Decrepit Old Man is the same as he was

when a Child crying in the Cradle, though perhaps there is not, in the Old Man, one Particle of that Matter there was in the Infant, by reason of the continual Effluvia which fly from the Body. It may very well be called A Resurrection of the Body, when a like one is formed by God out of the Earth. and joined to the Mind; therefore there is no need of reducing ourselves to so great Streights, in order to defend too stiffly the Sameness of the Matter. Le Clerc.

Body? Or, that he has not Power to bring them back, and reunite them? And do the same in the Universe, that we see Chymists do in their Furnaces and Vessels, collect those Particles which are of the same Kind, tho' separated from one another. And there are Examples in Nature, which show, that though the Shape of Things, be never so much changed, yet the Things themselves return to their original Form; as in Seeds of Trees and Plants. Neither is that Knot which is objected by fo many, fuch as cannot be loofed; viz. concerning human Bodies passing into Nourishment of wild Beasts and Cattle; who, after they are thus fed, are eaten again by Men. For the greatest Part of what is eaten by us, is not converted into any Part of our Body, but goes into Excrements or Superfluities, fuch as Spittle and Choler: And much of that which has Nourishment in it, is confumed by Difeases, internal Heat, and the ambient Air. Which being thus; God, who takes fuch Care of all Kinds even of dumb Creatures, may have fuch a particular Regard to human Bodies, that if any Part of them, should come to be Food for other Men, it should no more be converted into their Substance, than Poison or Physick is; and so much the rather, because human Flesh was not given to be Food for Men. And, if it were otherwise; and that fomething which does not belong to the latter Body, must be taken from it; this will not make it a different Body; (a) for there happens a greater

⁽a) For there happens a greater Change, &c] See Alfenus, in I. Proponebatur. D de Officiis "If any one should "think that by altering the "Parts, any thing is made dif-

[&]quot; ferent from what it was be" fore: according to such Rea-

[&]quot; foning, we ourselves should be different from what we

[&]quot; were a Year fince: Be-" cause, as Philosophers say,

[&]quot; those

greater change of its Particles in this Life: (a) Nay, a Butterfly

"those small Parts, of which "we consist, continually sly "off from our Bodies, and "other Foreign ones come in "their room." And Seneca, Epist. LVIII. "Our Bodies "are in a continual Flux, like "a River; all that we see, "runs away as Time does: "None of those Things we see, are durable. I myself

"am changed, while I am "fpeaking of their Change." See Methodius's excellent Differtation upon this Subject, whose Words Epiphanius has preserved in his Confutation of the Origenists, Numb. XII, XIII, XVI, XVII.

(a) Nay, a Butterfly, &c.] See Ovid in the last Book of

his Metamorphofis.

Wild Moths (a Thing by Countrymen observ'd)
Betwixt the Leaves in tender Threads involv'd,
Transform their Shape into a Butterfly.

We may add fomething out of Pliny's Natural History, Book X Ch 5. concerning Frogs: He says, " For half a Year of " their Life, they are turned " into Mud, and cannot be " feen; and by the Waters in "the Spring, those which " were formerly bred, are bred " again, afresh." And in the fame Book, ch. 9. "The " Cuckow feems to be made of " a Hawk, changing his Shape " in the Time of Year." And Book XI. ch. 20. "There " are who think, that fome " Creatures which are dead, " if they be kept in the House " in Winter, will come to " fhines hot upon them in the " Spring, and they be kept "warm all Day in Wood " Ashes." And again, ch. 23. speaking of Silk-Worms, " A-" nother Original of them, " may be from a larger fort of

"Worm, which shoots forth "a double Kind of Horns; "thefe are called Canker-"Worms, and afterwards be-"come what they call the " Humble Bee; from whence " comes another fort of Infect, " termed Necydalus, which in " fix Months Time, turns into "a Silk-Worm." And again, ch. 23. fpeaking of the Silk-Worm of Coos, he fays, " They " were first small and naked " Butterflies." And ch. 26. Concerning the Grashopper; " It is first a small Worm, but " afterwards comes out of " what they call Tettygometra, " whose Shell being broke, " they fly away about Mid-" fummer." ch. 30. "Flies " drowned in Liquor, if they " be buried in Ashes, return to " Life again." And Ch. 32. Many Infects are bred in another Manner. " And first the " Horse-Ply, out of the Dew:

a Butterfly is contained in a Worm; and the Subflance of Herbs or of Wine, (a) in some very little Thing, from whence they are again restored to their true Bigness. Certainly, since these, and many other such like Suppositions, may be made without any Absurdity; there is no Reason why the restoring of a Body, after it is dissolved, should be reckoned amongst the Things that are impossible: Especially since learned Men, (b) such as Zoroaster among the Chaldeans, (c) almost all the Stoicks, (a) and

"In the Beginning of the

"Spring, it sticks to a Radish-"Leaf, and being stiffned

" by the Sun, it gathers into " the Bigness of a Millet Out " of this, springs a small Worm,

" and in three Days after, a

"Canker-Worm, which increases in a few Days, hav-

ing a hard Shell about it, and moves at the touch of

"a Spider; this Canker-worm,

"which they call a C hryfalis,

" when the Shell is broken, flies away a Butterfly."

(a) In some very little Thing, &c.] If Grotius had lived till our Days, he would have spoke more fully; since it is evident that all Animals of whatever kind, spring from an Egg, in which they are formed, as all Plants do from Seeds, tho' never so small. But this is nothing to the Resurrection, for Bodies will not rise again out of such Principles. Le Clerc.

(b) Such as Zoroafter, &c]

See Clemens, Strom. V.

(c) Almost all the Stoicks, &c] Clemens, Strom. V. "He "(Heraclitus) knew, having "learnt it from the Barbarian "Philosophy, that Men who "lived Wickedly, should be "purified by Fire, which the "Stoickscall κπυρωσι, where by they imagine every one "shall rise again such an One "as he really is; thus they

"treat of the Resurrection."
And Origen, Book IV against Celjus, "The Stoicks"
say, that after a certain Pe-

"riod of Time, the Universe fall be burnt, and after

"that shall be a Renovation.
"in which all Things shall

"continue unchangeable." And afterwards: "They have

"not the Name of the Resur"rection, but they have the
"Thing." Origen here adds

the Egyptians. Chrysippus concerning Providence, quoted by Lastantius, Book VI. of his

Institutions, has these Words, "Which being thus, there is evidently no Impossibility,

"but that we also, when we

" are dead, after a certain Pe-"riod of Time is past, may

" be restored again to the same "State in which we now

" are."

Sect. 9, 10. the Christian Religion.

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(a) and Theopompus among the Peripateticks, believed that it could be, and that it would be.

SECT. XI. The exceeding Purity of its Precepts; with respect to the Worship of God.

ANOTHER Thing, in which the Christian Religion exceeds all other Religions, that ever were, are, or can be imagined; is the exceeding Purity and Holiness of its Precepts, both in those Things which concern the Worship of God, and also in all other Particulars. The Rites of the Heathens, almost all over the World, were full of Cruelty; (b) as Porphyry has largely shown; and as we are convinced by those in our Age, who have failed to those Places. For it is an established Principle, almost every where, that the Gods are to be pacified with human Blood; which Custom neither the Greek Learning, nor the Roman Laws, abolished: As appears from what we read concerning (c) Sacrifices offered up to Bacchus Omesta, amongst the Greeks; concerning a Grecian Man and a Grecian Woman, and concerning (d) a Man and Wo-

" are." He that is at leisure, may look into *Nathaniel Car*penter's XVIth Exercise of free Philosophy.

(a) And Theopompus, &c] Concerning whom, see Diogenes Laërtius in the Beginning of his Book. "And Theopom-"pus in his VIIIth Philippick" relates, as the Opinion of

"the Wise Men, that Men is shall live again, and become Immortal, and every Thing is shall continue what it is."

(b) As Porphyry, &c.] In his Book prohibiting eating Living Creatures; whence Cyril took many Things, in his IVth against Julian.

(c) Sacrifices offered up to Bacchus, &c.] Plutarch mentions them in his Themistocles, and also Pausanias. The like Rites of the Messenians, Pellans, Lidyans in Crete, Lesbians, Phocanesians, you have in the Horatory Discourse in Clemens.

(d) A Man and Woman amongst the Gauls, &c.] Dionysius Halicarnassensis tells us in his Ist Book, that it was a very antient Custom in Italy, to sacrifice man amongst the Gauls, that were sacrificed to Jupiter Latialis. And the most holy Mysteries both of Ceres and of Bacchus, were full of Lewdness; as was plain, when once the Secrets of their Religion began to be publickly discovered; as is at large declared by (a) Clemens Alexandrimis, (b) and others. And there was such Sights shown upon those Days, that were consecrated to the Honour of their Gods; that (t) Gato was ashamed to be present at them. In the Jewish Religion indeed there was nothing unlawful or immoral; but to prevent that People, (d) who were prone to Idolatry, from revoluting

crifice Men. How long it remained, Pliny fays, Book XXVIII Ch t. " Our Age " hath feen in the Beaft Mar-"ket, a Gracian Man and "Woman flain, or those of of fome other Nation with "whom they dealt," . This Custom remained till Justin's and Tatian's Time : For Jufin in his Ist Apologetick, addresses the Romans thus: "That Idol which you wor-" fhip; to whom not only the " Blood of irrational Creatures " is poured out, but also Human Blood; which Blood of Slain Men is poured out " by the most Noble and Emi-"nent Person among you." And Tatian : I find among the Romans, that Jupiter Latialis was delighted with Human Blood; and with that which flows from Men that are flain. Porphyry tells us, that these Rites remained till Adrian's Time. That there was a very antient Custom amongst the Gauls, of offering Human Sa-

crifices, we learn from Tully's Oration in Defence of M Fonties; and out of Plutarch. concerning Superstition. Tiberius abolished it, as we find in Pliny, Book XXX Chap. 1. See the same Pliny there, concerning the Britons, and Dion in Nero, and Solinus; also Hermoldus concerning the Sclavonians, Book I. ch. 3. Porphyry in his fecond Book against eating Living Creatures, fays that it remained till his Time, in Arcadia in Carthage, and in the great City, that is Rome, where he inflances in the Rite of Jupiter Latialis.

(a) Clem Alexandrinus, &c] In his Hortatory Discourse.

(b) And others, &c.] Especially Arnobius,

(c) That Cato was ashamed, &c.] See Martial in the Beginning of his Epigrams. Gellius X 13. and Valerius Maximus, Book XI. ch. 10.

(d) Who were prone to Idolatry, &c.] This is the Reason given for such Precepts by Maimonides,

volting from the true Religion, it was burthened with many Precepts, concerning Things that were in themselves neither good nor bad: Such as the Sacrifices of Beafts, Circumcifion, strict Rest on the Sabbath Day, and the forbidding many forts of Meats; some of which the Mahometans have borrowed, and added to them a Prohibition of Wine. But the Christian Religion teaches us to worship God, who is a most holy Being, (a) with a pure Mind, (b) and with fuch Actions, as are in their own Nature virtuous, if they had not been commanded. Thus it does not bid us to (c) circumcife our Flesh, but our Desires and Affections; not to abstain (d) from all forts of Works, but only from all such as are unlawful: Not to offer the Blood and Fat of Beafts in Sacrifice to God; but, if there be a just Occasion, (e) to offer our own Blood for a Testimony of the Truth; And (f) whatever Share of our Goods we give to the Poor, we are to look upon as given to God: Not to forbear certain Kinds of Meat or Drink, (g) but to use both of them with fuch Temperance, as may most secure our Health; (b) and fometimes by Fasting to render our Bodies more subservient to the Mind; that it may with more Freedom advance itself towards higher

Maimonides, whom Josephus Albo follows.

(a) With a pure Mind, &c.]

John IV. 24.

(b) And with fuch Actions, &c.] Whence it is called a reasonable Service, Rom. XII. 1. Phil. IV. 8.

(c) Circumcife our Flesh, &c.] Rom. II. 28, 29. Phil. III. 3.

(d) From all forts, &c.] 1 Cor. V. 8.

(e) To offer our own Blood,

&c] 1 Cor. X. 16. Heb. XII. 4. 1 Pet. II. 21.

(f) Whatever Share of our Goods, &c.] Matth. VI. 4. Luke XII. 33. 2 Cor. IX. 7. Heb. III. 6.

(g) But to use both of them, &c.] Luke XXI 34. Rom. XIII. 13. Eph. V. 18. Gal. V. 21. 1 Tim. V. 3. 1 Pet. IV. 3.

(b) And sometimes by Fasting, &c.] Mat. VI. 18. XVII. 21,

1 Cor. VII. 5.

higher Objects. But the chief Part of Religion, is every where declared to confift in fuch (a) a godly Faith, by which we may be framed to fuch (b) a fincere Obedience, as to (c) trust wholly upon God. and have (d) a firm Belief of his Promises; (e) whence arises Hope, (f) and a true Love, both of God and of our Neighbour, which causes Obedience to his Commands; (g) not a fervile Obedience, proceeding from the Fear of Punishment, (b) but because it is well-pleasing to him, (i) and because he is our Father, (k) and Rewarder, out of his exceeding Goodness towards us. (1) And we are commanded to pray, not to obtain Riches or Honours, and fuch other Things, which many have defired to their own Hurt; but, in the first Place, for fuch Things as are for the Glory of God; and fo much only for our felves, of those perishable

(a) A Godly Faith, &c.] John XII. 44.

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(b) A sincere Obedience, &c.] Luke XI. 28. John XIII. 7. and the following Verses; I Cor. VII. 19. 1 Pet. 1. 2.

(c) Trust wholly upon God, &c] Mat. XXI. 21. 2 Tim. I.

(d) A firm Belief of his Promises, &c.] Rom. IV 20. 2 Cor. VII. 1. Gal. III. 29.

(e) Whence arises Hope, &c] Heb. VI. 2. Rom. VIII. 24.

XV. 4. (f) And a true Love, both of God, &c.] Gal. V. 6. 1 Thef. III. 6

(g) Not a servile Obedience, &c] Rom. VIII. 15.

(b) But because it is wellpleasing, &c.] Heb. XII. 28.

(i) And because he is our Father, &c.] Rom. VIII.

(k) And Rewarder, &c.] Colof. III. 24. 2 Thef. I. 6. (To which we may add; that we can eafily apprehend, that his Precepts are most worthy of him, and so exactly suited to our Nature, that better or more agreeable cannot be conceived by any one; therefore we ought to render our felves Obedient to Him, out of a gratefulSense of hisCommands, because they are the best and most excellent that can be; and this, though there were no Punishment to be inflicted on the Disobedient, beside the Baseness of the Fact it self; this is to Obey God like Sons: and not like Servants. Clerc)

(1) And we are commanded to pray, &c.] Mat. VI. 10.

perishable things, as Nature requires, permitting the rest to Divine Providence; being contented, which way foever they happen: But for those things that lead to Eternity, we are to pray with all Earnestness, viz. for Pardon of our past Sins, and for the Assistance of the Spirit for the future; that being established firmly against all Threats and Temptations, we may continue on in a godly Course. This is the Worship of God required by the Christian Religion, than which certainly nothing can be conceived more worthy of him.

SECT. XII. Concerning those Duties of Humanity, which we owe to our Neighbour, though he bas injured us.

THE Duties towards our Neighbour, required of us, are also of the like fort. The Mahometan Religion, which was bred in Arms, breathes nothing else; and is propagated by fuch Means only. (a) Thus Aristotle takes notice of, and blames the Laws of the Laconians, (which were fo highly commended above any other in Greece, even by the Oracle of Apollo,) because they tended directly to Force of Arms. But the same Philosopher affirms, that War against Barbarians was lawful: whereas the contrary is true amongst Men, who were

(a) Thus Aristotle, &c]"Po-"lit VII. Chap. 14. Like " unto these are some, who af-

-If War, and Glory, And the Sword, were from the Spartans taken, There's nothing excellent that would remain.

[&]quot; terwards declared their Opi-" nions in their Writings. For

[&]quot; in praising the Government " of the Lacedæmonians, they

[&]quot; commend the Defign of the

[&]quot; Lawgiver, because the whole

[&]quot;Establishment tended to

[&]quot; Power and War: Which " may easily be confuted by

[&]quot;Reason, and is now con-

[&]quot; futed by Fact.". Euripides in Andromacha, faid it before Aristotle.

were defigned by Nature for Friendship and Society.

(a) For what greater Iniquity can there be, than to punish single Murders; but expose to publick View, in their Triumphs, whole Nations whom they had slain, as a glorious Exploit? And yet that most celebrated City of Rome, how did it procure that Title, but by Wars, and those (b) many times very unjust; as they themselves confess concerning (c) the Wars against Sardinia (d) and Cyprus? And in general, as the most famous Compilers of Annals have related; very many Nations did not account it infamous, (e) to commit Robberies out of their

(a) For what greater Iniquity, &c.] To this Purpose is the 96th Epistle of Seneca, and Book II. Chap. 8. concerning

Anger; and the IId Epiftle of Cyprian.

(b) Many times very unjust, &c.] Petronius.

If any Land did shining Gold contain, They War proclaim.

(c) TheWars againft Sardinia, &c] See Polybius, Hift. III. (d) And Cyprus, &c.] Florus, Book III. Chap 9. "So " great was the Report, and "that very justly, of its "Riches; that though they " were a People that conquered " Nations, and were accustom-"ed to bestow Kingdoms; " yet at the Instance of Pub-" lius Clodius the Tribune, it " was given in Charge, to con-" fiscate the King, though " alive, and their Ally." Plutarch mentions the fame thing, in his Life of Cato, and Appion, Book II. of his Politicks; and Dion, Book XXXVIII. See the fame Florus, in his War of Numantia and Crete.

(e) To commit Robberies, &c. ? Thucydides, Book I. "For-" merly the Greeks, as well " as the Barbarians, whether " they lived on the Continent " near the Sea shore, or whe-" ther they inhabited the " Islands; after they began to " hold Correspondence with " one another by Sailing, fell " to robbing, led on by great " Men, either for the fake of "Gain to themselves, or to " procure Victuals for them " that wanted. And happen-"ing upon Cities which were " not walled, but inhabited " like Villages, they plundered " them, and the greatest Part " made their Advantage of " them, being not ashamed as " yet

their own Bounds. (a) Executing of Revenge, is by Aristotle and Cicero, made a Part of Virtue. (b) The Gladiators tearing one another to pieces, was one of the publick Entertainments amongst the Heathens; (c) and to expose their Children,

" yet of doing thus, but ra-"ther accounting it glorious. " This is evidently the Practice " of fome that dwell upon the " Continent now, who account "it honourable to do thus; " and amongst the ancient "Poets, it is very frequent " for them who met Sailors, "to ask them if they were " Pirates; knowing that they " who were fo asked, would "not disown it; nor they "who asked them, think it any Reproach. Nay they "robbed one another, upon "the very Continent; and a " great many of the Greeks, live " now in this ancient manner, " at the Ozolan Locrians, the " Etolians, the Acarnanians, " and those of the adjoining "Continent." The Question Thucydides here mentions, is in Homer's Ody J. T'. Upon which the Scholiast says, " To plun-"der, was not accounted in-" famous, but glorious, by the " Ancients." Justin, Book XLIII. Chap. 3. concerning They were the Phocensians. more diligent in occupying the Sea, than the Land, in Fishing, and Trading; and very often they Spent their Lives in plundering (which at that time was looked upon as honourable). Concerning the Spaniards, fee Plutarch in Marius; and Dio-

dorous, Book V. concerning the Tyrrhenians. Servius on the VIIIth and Xth Aneids, Cafar, Tacitus, and Saxo-Grammaticus, concerning the Germans.

(a) Executing of Revenge, &c] Aristotle's Ethics to Nichomachus, IV. II. Such an one seems to be no ways affected or concerned, not to revenge bimself, unless provoked; but it shews a mean Spirit, to bear contemptuous Treatment. And Tully, in his second Book of Invention, places Revenge amongst the Duties that belong to the Law of Nature: "Whereby either in our own " Defence, or by way of Re-"venge, we keep off Force " or Reproach." And to Atticus: "I hate the Man, and " will hate him: I wish I " could revenge myself upon " him." And against Antony: " I would revenge every fingle "Crime, according to the " Degree of Provocation in " each."

(b) The Gladiators, &c.] See Lastantius, Book II. and Tertullian concerning Shews, Ch.

(c) And to expose their Children, &c.] See Justin's IId Apologetick, Chap. 9. and Lactantius's Institution, Chap. 20. and Terence's Hecyra.

was a daily Practice. The Hebrews indeed, had a better Law, a more holy Discipline; but yet there were some things overlooked or allowed in that People, whose Passion was ungovernable; (a) such as the giving up to their Power feven Nations, tho' indeed they deserved it: With which they not being contented, (b) persecuted with cruel Hatred, all that differed from them; (c) the Marks of which remain even to this Day, in their Prayers uttered against Christians: And the Law itself allowed a Man (d) to revenge an Injury by the Punishments of Retaliation, and that a Man-slayer might be killed by the private Hand of the next Relation. But the Law of Christ (e) forbids requiting any Injury that hath been done us, either by Word or Deed; lest by imitating that Malice we condemn in others, we should on the contrary approve it. It would have us do good in the first Place, to those that are good; and then to the bad also, (f) after the Example of God, from whom we receive Gifts in common with all other Men; fuch as the Sun, the Stars, the Air, the Winds, and the Rain.

(a) Such as the giving, &c.]
Exodus XXXIV. 11, 12
Dent VII 1, 2

(b) Perfected with cruel Hatred, &c] R. Levi Ben Gerfon tells us, they were to endeavour to injure them any manner of way. Bechai fays, that what was taken from them by Theft, was not to be reftored.

(c) The Marks of which, &c] See a little Book of Prayers, put out at Venice, in a small Volume, page 8. and a German Book of Antonius Margarita and Maimonides, on the XIII Articles, where he fays, they are to be destroyed, who do not believe them. And it is a frequent Saying in the Mouths of the Jews, Let all Sectaries fuddenly perish. The like Saying, we find in R. Isaac's Bereschith Rabba, and the Talmud in Baba Kama, and Baba Bathra.

(d) To revenge an Injury, &c.] Levit. XXIV. 20. Deut. XIX. 21.

(e) Forbids requiting any Injury, &c.] Matt. V. 38, 44.

(f) After the Example of God. &c.] Matt. V. 45.

SECT. XIII. About the Conjunction of Male and Female.

The Conjunction of Man and Woman, whereby Mankind is propagated, is a thing that highly deserves to be taken care of by Law; which that the Heathen neglected, is no wonder, when they relate (a) Stories of the Whoredoms and Adulteries of those Gods which they worshipped. And which is worse, (b) the Conjunction of Males with one another, is desended by the Examples of their Gods: In the Number of which, Ganymedes of old, (c) and Antinous afterwards, were reckoned, upon this Account; which horrid Crime is also often

(a) Stories of the Whoredoms, &c] See Euripides's Ione.

The Lewdness of Apollo to reprove,
Who forces Virgins to his Nuptial Bed,
And murders his own Children privately:
Is this to practife Virtue you enjoin!
If Mortals sin, you Gods revenge the Wrong;
And is it just that you, who Laws prescribe
To all Mankind, should live by none yourselves?
Though it will never be, yet I must speak;
If Phæbus, Neptune, and the King of Gods,
Should punish all unlawful Marriages,
None would remain, to worship at their Shrines.

See this Matter fully handled by Clemens, in his hortatory Discourse; by Athenagaras, Tatian, Arnobius, Book IV. Nazianzen, in his Ist against Julian, and Theodoret, Discourse III.

(b) The Conjunction of Males, &c.] See this also, in the forementioned Places of Clemens and Theodoret.

(c) And Antinous afterwards, &c.] Mentioned by Justin, in his IId Apologetick; by Clemens, in his hortatory Discourse; by Origen, in his IId and VIIIth Books against Celsus; by Eusebius, in his Ecclesiastical History, IV. 8. by Theodoret, 8. and the Historians of those Times.

often esteemed lawful amongst the Mahometans, Chinese, and other Nations. The Greek Philosophers feem to take great Pains (a) to put a virtuous Name upon a vicious thing. The most eminent of which same Greek Philosophers, (b) recommending Intercourse with Women; what did they do else but turn a whole City into one common Stew, (c) when even Brute Creatures observe some fort of Conjugal League? How much more reasonable is it then, that Man, who is the most divine Creature, should not be born from an uncertain Original, whereby the mutual Affections betwixt Parents and

Children

(a) To put a virtuous Name, &c. 7 So indeed it was thought, not only by Lucian, in his little Book, concerning Love; butby Gregory Nazianzen, Orat. III. against Julian; and by Elias Cretenfis, and Nonnus, upon him And also by Cyril, in his VIth Book against Julian; and by Theodoret, very largely, in his XIIIth Book to the Greeks. I cannot omit a Place of Philo's, who had a great Opinion of Plato, out of his Book concerning a contemplative Life. " Plato's Feaft is " fpent almost wholly upon " Love, not only of Men ea-" ger after Women, and Wo-" men eager after Men; for " fuch Defires may be satis-" fied by the Law of Nature; " but of Men, after Men, "differing from themselves only in Age; and if any " thing be speciously faid con-" cerning Love and heavenly " Venus, those Names are used " only for a Cover." Tertul-

lian, concerning the Soul, preferring the Christian Wisdom to that of Socrates, adds. " Not " bringing in new Damons, " but driving out the old; " not corrupting Youth, but " instructing them in all the "Goodness of Modesty."

(b) Recoommending the Intercourfe with Women, &c.] See Plato, as in other Places, fo more particularly in his IVth

Republick.

(c) When even Brute Creatures, &c.] See Pliny, Book X. Chap. 33. " The Actions " of Doves are mightily taken " notice of by thele, upon the " fame Account; their Customs " are the same, but the highest " degree of Modesty belongs " specially to them; Adulte-" ries are not known to either " of them, they do not violate "the Fidelity of Wedlock." Concerning the conjugal Chastity of Ring-Doves, see Perphyry, in his IIId Book against eating living Creatures.

Children is destroyed? The Hebrew Law indeed forbad all Uncleanness, (a) but a Man was allowed to have more Wives than one, at a time, and the Husband had a Power (b) to put away his Wife for any Cause whatsoever; which is the Custom at this Day among the Mahometans: And formerly the Greeks and Latins took so great a Liberty, that (c) the Laconians and Cato, permitted others to have their Wives for a time. But the Law of Christ. which is most perfect, strikes at the very Root of Vice, and (d) accounts him guilty before God, (who can see into, and judge the Hearts of Men,) that lufts after, though he has not committed, the Crime; or that attempts the Chastity of any Wo-man, or looks upon her with such Desires. And because all true Friendship is lasting, and not to be broke; it would, with very good Reason, have That to be fo (e) which contains the Union of their Bodies, as well as the Agreement of their Minds; and which, without doubt, is more convenient for a right Education of their Children. Among the Heathen, fome few Nations were content with one Wife, as the Germans and Romans; and in this they are (f) followed by the Christians: Namely, that

(a) But a Man was allowed, &c.] This appears from Deur. XVII. 16, 17. XXI. 15. 2 Sam. XII. 8. So the Hebrews understood the Law; and Chrysoftom 1 Cor. XI. and Augustine, Book III. Chap. 12. concerning the Christian Doctrine: and others of the Ancicients. Josephus, who best understood the Law, says in the XVth of his Antiquities, It was the Custom of our Fathers to have many Wives.

(b) To put away his Wife,

&c.] Deut. XXIV. 1, 2, 3, 4. Levit. XXI. 14.

(c) The Laconians and Cato, &c.] See Herodotus, Book VI. and Plutarch, in his Cato Uticenfis, and Lycurgus.

(d) Accounts him guilty before God, &c.] Matt V. 28.

(e) Which contains the Union,

&c] Matt. V. 3. XIX. 9.

(f) Followed by the Chriflians, &c.] Paul the Apostle,
1 Cor. VII. 4. Ladantius's
Institutions, VI. 23. Hieronymus against Oceanus.

that the Wife, having refigned herself entirely to her Husband, may be (a) recompensed with a like Return; (b) that the Government of the Family may be better managed by one Governor, and that different Mothers might not bring a Disturbance in amongst the Children.

SECT. XIV. About the Use of temporal Goods.

To come now to the Use of those things which are commonly called Goods; we find Thest allowed by some heathen Nations, (c) as the Egyptians, (d) and Spartans; and they who did not allow it in private Persons, did scarce any thing else in the publick; as the Romans, of whom the Roman Orator said, (e) if every one should have his Due restored to him, they must go back again to their Cottages. Indeed, there was no such thing amongst the Hebrews; but they were permitted (f) to take Usury

(a) Recompensed with a like Return, &c.] Sallust well expresses it in his Jugarthine War. "Amongst those that have many Wives, there is but little Affection, because

" the Mind is distracted with
" a Multitude, so as to have

" none of them for an intimate
" Companion; but they are all
" equally efteemed of no Va" lue." Ammianus concerning

" lue." Ammianus concerning the Persians, Book XXIII. By means of various Lusts, divided Love grows faint. And Claudian, in his Gildonick War.

For they regard no Ties, no sacred Pledge, But their Affection is in Number loft.

(b) That the Government, &c.]
Euripides, in his Andromacha, rightly apprehends and expresses them both.

(c) As the Egyptians, &c.] See Diodorus Siculus's Hist. Book I.

(d) And Spartans, &c.] See Plutarch in his Lycurgus. (e) If every one should have, &c.] Lastantius in his Epitome, Chap. 1. cites the Words of Tully to this Purpose, out of his IIId Republick.

(f) To take Usury of Strangers, &c.] Deut. XXIII. 19.

Usury of Strangers, that the Law might in some Measure be fitted to their Disposition; and therefore, amongst other things, (a) it promised Riches to them that obeyed it. But the Christian Law not only forbids (b) all kind of Injustice, towards any Persons; but also forbids us (c) setting our Affections upon perishing things; because our Mind is of fuch a Nature, that it cannot diligently attend to the Care of two things, each of which requires the whole Man, and which oftentimes draw him contrary ways: And besides, (d) Sollicitousness in procuring and preferving Riches, is attended with a certain Slavery and Uneafiness, which fpoils that very Pleasure which is expected from Riches; (e) but Nature is fatisfied with a very few things, and those such, as can easily be procured, without any great Labour or Charge. And, if God has granted us fomething beyond this, we are not commanded to cast it into the Sea, (f) as some Philosophers imprudently did; nor to let it lie useless by us, nor yet to lavish it away: But out of it, to supply the Wants of other Men, (g) either by giving (b) or lending to those that ask it: (i) as becomes those who believe themselves, not to be Proprietors of these things, but only Stewards and Deputies of the Most High God their Parent;

(a) It promised Riches, &c.] Levit.XXVI.5. Deut.XXVIII. 4, 5, 6, 7, 8, 11, 12.

(b) All kind of Injustice, &c.] Matt. VII. 12. Ephes. V. 3.

(c) Setting our Affestions,&c.]
Matt. VI. 24 and the following Verses, XIII. 22. Luke
VIII. 14. 1 Tim. VI. 9.

(d) Sollicitousness in procuring, &c.] Matt, VI. 34. Philip. IV. 6. (e) But Nature is fatisfied, &c] 1 Tim. VI. 7, 8.

(f) As some Philosophers, &c.] Laërtius and Suidas affirm this of Aristippus, and Philostratus of Crates.

(g) Either by giving, &c.]

Matt. V. 42.

(b) Or lending, &c.] In the fame Matt. Luke VI. 35.

(i) As becomes those, &c.] I Tim. VI. 17, 18.

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for a Kindness well bestowed, (a) is a Treasure full of good Hope, against which neither the Wickedness of Thieves, nor Variety of Accidents, can prevail any thing. An admirable Example of which fincere and undiffembled Charity, the first Christians afford us; when things were fent from fo great a Distance as (b) Macedonia and Achaia, in order to supply the want of those in Palastine; as if the whole World had been but one Family. And here this Caution is added also, in the Law of Christ; (c) that no Hope of Recompence or Honour, ought to diminish from our Liberality; because, if we have regard to any thing else but God, (d) it takes away his Acceptance. And, left any one should pretend, as is commonly done, to cloak his Sparingness, as if he were afraid he should want what he has, when he comes to be an old Man, or if any Misfortune should befal him; the Law promises, (e) that a particular Care shall be taken of those who keep these Precepts: And, that they may the more rely upon it, reminds them of (f) the remarkable Providence of God, in providing for wild Beafts and Cattle, in adorning Herbs and Flowers; and that it would be an unworthy thing in us, not to believe fo good, fo powerful a God, nor to trust him any further than we would do a bad Debtor, of whom we never think ourselves secure without a Pledge.

SECT.

(a) Is a Treasure, &c.] Matt. VI. 20.

pence, &c.] Mait. VI. 1, 2.

Luke XIV. 12.

(d) It takes arway bis Acceptance, &c.] See the forecited Place in Matt.

(e) That a particular Care, &c.] Matt. VI. 32. Luke XII. 7. XXI. 8.

(f) The remarkable Providence of God, &c] Matt. VI. 26, 28:

⁽b) Macedonia and Achaia, &c.] Rom. XV 25, 26. and the following Verses. 2 Cor, IX. 1, 2, 3, 4. Philip. IV. 18.

SECT. XV. Concerning Oaths.

OTHER Laws forbid Perjury; (a) but This would have us entirely to abstain from Oaths, except upon Necessity; and to have so great Regard to Truth, in our common Conversation, (b) that there should be no need of requiring an Oath of us.

SECT. XVI. Concerning other Actions.

AND indeed, there is nothing excellent to be found in the Philosophick Writings of the Greeks, or in the Opinions of the Hebrews, or of any other Nation, which is not contained here, and moreover ratified by divine Authority. For instance; concerning (c) Modesty, (d) Temperance, (e) Goodness, (f) Moral Virtue, (g) Prudence, (h) the Duty of Governors and Subjects, (i) Parents and Children, (k) Masters and Servants, (l) Husbands and Wives; and particularly, abstaining from those Vices, which under a Shew of Virtue, deceived many of the Greeks and Romans, viz. (m) the Defire

(a) But This would have us, &c.] Matt. V. 33, 34, 35, 36, 37. Jam V. 12.

(b) That there should be no need, &c.] See the forementioned Place of Matth.

(c) Modesty, &c.] 1 Pet. III. 3.

(d) Temperance, &c.] Tit. II.

(e) Goodness, &c.] 2 Cor.VI. 6. Gal. V. 22. Colos. III. 12. 1 Cor. XIII. 4.

(f) Moral Virtue, &c.] Phil. IV. S. 1 Tim. II. 2. III. 4. Tit. II. 7.

(g) Prudence, &c.] Matt. X.

(b) The Duty of Governors, &c.] 1 Tim. II. 2. Rom. XIII. 1 Pet. II. 13, 17.

(i) Parents and Children, &c.] Colof. III. 20, 21. Ephef. VI 1, 2, 3, 4.

(k) Masters and Servants, &c.] Ephes. VI. 5, 6, 7, 8, 9, 10. Colos. III. 22, 23, 24, 25.

(1) Husbands and Wives,&c.] Ephes. V. 22, 23, 24, 25, 28, 33. Colos. III. 18, 19. 1 Tim. II. 2.

(m) The Defire of Honour, &c] Matt. XVIII. 4. XXIII. 12. Luke XIV. 11. XVIII. 14. John V. 44. Ephef. IV. 2. Colof. fire of Honour and Glory. The Sum of it, is wonderful for its substantial Brevity; (a) that we should love God above all things, and our Neighbour as ourselves, that is, (b) we should do to others, as we would have them do to us. Perhaps some may object against what we have now said, of the Excellency of Christ's Commands; the great Difference of Opinions amongst Christians,

SECT. XVII. An Answer to the Objection, drawn from the many Controversies amongst Christians.

from whence have arisen so many various Sects.

But the Answer to this is evident: There are scarce any Arts, but the same thing happens to them, partly through the Weakness of human Nature, and partly because Men's Judgment is hindered by Prejudices: But for the most part, this Variety of Opinions, is limited within certain Bounds, in which Men are agreed; and whereby they determine Doubts: As in the Mathematicks, it is a Dispute whether the Circle can be squared or no; but whether, if you take Equals from Equals, the Remainder will be equal; this admits of no Difpute: And thus it is in Natural Philosophy, Phyfick, and other Arts. So the Difference of Opinions that is amongst Christians, cannot hinder their Agreement in the principal things, that is, (c) those Com-

Colof II. 18 III. 23. 1 John II. 16. Phil. II. 3. 1 Theff II. 6. 1 Pet. I. 24. V. 5.

(a) That we should love God, &c.] Matt. IX. 18. XXII. 37, 39. Luke X. 27. Rom. XIII. 9, 10, 11. Gal. V. 14. James II. 8.

&c.] Matt. VII. 12. Luke

VI. 31. This was commanded by the Emperor Alexander; fee Dion, and he that wrote the Life of this Emperor in Latin.

(c) Those Commands, &c] We may add also, in those Opinions that are necessary and upon which the Observation of Commands depends; such as are mentioned in the most ancient Creeds

Commands, by which we have now recommended the Christian Religion: And the Certainty of these appears from hence, that those who being highly enraged against one another, have fought for Matter of Disagreement, never ventured to go fo far as to deny, that these were the Precepts of Christ; no, not even they, who would not direct their Lives according to this Rule. And if any should attempt to contradict these, he ought to be looked upon to be like those Philosophers who denied that Snow was white. For as These were confuted by their Senses, so are They by the Confent of all Christian Nations, and by those Books which were wrote by the first Christians; and those after them, who were followed by Learned Men; and fuch who bore Testimony to the Faith of Christ by their Death. For that which all these acknowledge to be the Doctrine of Christ, ought to be accounted fo, by all fair and equal Judges; for the same Reason that we believe Plato, Xenophon, and other Disciples of Socrates, concerning the Opinions of Socrates; and the Schools of the Stoicks, for what Zeno delivered.

SECT. XVIII. The Excellency of the Christian Religion, further proved from the Excellency of its Teacher.

THE third Thing wherein we faid the Christian Religion exceeds all other Religions that are, or can be imagined, in the Manner in which it was delivered and popagated: In the Confideration of which Particular, the first Thing that offers itself,

what we now call the Apostles ing the Choice of our Opi-

Creeds, which are extant in more fully shown in that little Irenaus and Tertullian, and Piece annexed hereto, concern-Creed, as I have somewhat nion, &c. Sea. IV. Le Clerc.

is the Author of this Doctrine. The Authors of the Grecian Wisdom and Knowledge, themselves confessed, that they alleged scarce any Thing for Certainty, because Truth was sunk, as it were, (a) to the Bottom of a Well; (b) and the Mind, as dim-sighted in regard to Divine Things, as the Eyes of an Owl in the Sun-shine. Beside, there was hardly any of them, but was addicted to (c) some particular Vice: Some were (d) Flatterers of Princes, others devoted to (e) the Embraces of Harlots, others to (f) snarling Impudence; and one great Argument of the Envy and Hatred they all had against one another, is, their (g) quarrelling about Words,

(a) To the Bottom of a Well, &c.] It was a Saying of Democritus, That Truthlaid at the Bottom of a Well, as we find in Tully's Academical Questions, and in other Writers.

(b) And the Mind as dimfighted, &c.] See Arifiotle's Metaphysicks, Book II. ch. 1. "As the Eyes of a Batt are

" dazled at the Light in the "Day-time; so is the Under-

"fanding in our Soul, confounded at the plainest

"Things in the World."
(c) Some particular Vice, &c.]
Socrates is most commended, by
the Consent of all; yet Cyril
in his VIth Book against Julian, sets before us, in the
Words of Porphyry, the high

degree of Anger he discovered in his Words and Sayings.

(d) Flatterers of Princes, &c.] Plato and Aristippus.

(e) The Embraces of Harlots, &c.] Zeno, the chief of the Stoicks, was addicted to the Love of Men; and Plato, Arifiotle, Epicurus, Arifiippus, and almost all of them, to the Love of Women; witness Athenaus's Books, III and XIH. Laërtius and Lastantius. Theognis mentions it of himself, in many Places.

(f) To fnarling Impudence, &c.] Whence they were called Cynicks.

(g) Quarelling about Words, &c.] This is well observed by Timon Phliasius.

O wretched Mortals, nought but Sin and Flesh, Always deceived with Words and sierce Contests; Vain Men, like empty Bladders, puff'd with Wind, And again,

Sharp Contest walks about, with mighty Noise, Sister of Mortal Hatred and Confusion; Words, or Things of no Moment; and as good an Argument of their Coldness and Indifferency in the Worship of God, is; that they who believed that there was really but one God, did yet lay him aside, and paid Divine Worship to others, whom they believed to be no Gods; (a) making that only the Rule of their Religion, which was publickly received. And, as for the Reward of Piety, they could affirm nothing for certain; as appears from (b) the last Dispute of Socrates, a little before his Death. Mahomet, the Author of that Religion, which has spread itself so far, (c) abandoned himself to Lust,

'Till wandring to and fro, at last She fix Herself in Human Breasts, and raise their Hopes.

And again,

Who has inflamed them with such deadly Strife? The Noisy Multitude, who Silence hate, From whom the Plague of Tattle has its Rise.

You will find these Verses in Clemens, Strom. V. in Eusebius at the end of his Preparation, and in Theodoret's IId Discourse.

(a) Making that the Rule,&c.] Xenophon in his VIth Memorab. recites the Oracle, by which the Gods are commanded to be worshipped according to the Laws of every City. Here we may repeat the Words of Seneca, before quoted out of Augustine; after which Augustine adds these: He worshipped that which he blamed; he did that which be condemned, and that which he found Fault with, he paid Adoration to. According to what Plato fays, in his Timæus, and other Places; and Porphyry, in that Place of Eufebius's Preparat. Book IV. ch. 8. that it is dangerous to speak the Truth, in Divine Matters, before the Vulgar. The Fear of which Danger, both in the Greek and Latin, and Barbarian Philosophers, prevailed over the sincere Profession of the Truth; which Thing alone, is sufficient to hinder any one from thinking that such Mea were to be followed in every Thing. Justin Martyr, in his Exhortation to the Greeks, observes this of Plato.

(b) The last Dispute of Socrates, &c.] See what we have before quoted concerning him.

(c) Abandoned himself to Luft, &c.] See what is said in the VIth Book.

all his Life long, which his Friends themselves do not deny. Neither did he give any Affurance whereby it might appear, that those Rewards he promised, which consisted in Feasts and Women. would ever really be; fince they do not pretend to fay, that he is restored to Life again in his Body; so far from that, that it now lies buried in Medina. But Moses, the Hebrew Lawgiver, was an excellent Person, however not entirely free from Faults; for with great Reluctance he would scarce (a) undertake an Embaffy to the King of Egypt, tho' at the Command of God; and he discovered some (b) Distrust of God's Promise, concerning striking Water out of the Rock, as the Hebrews acknowledge. And he himself partook of scarce any of those Rewards, which he promifed to his People by the Law, (c) being driven to and fro in Defart Places, by continual Tumults, (d) and never entering the happy Land. But Christ is described by his Disciples, (e) to be without any manner of Sin: (f) nor could he ever be proved to have committed any, by the Testimonies of others: And whatever he commanded others, (g) he performed himfelf; for

(a) Undertake an Embassy, &c.] Exodus IV. 2, 10, 13,

(b) Distrust of God's Promise, &c.] Numb. XX. 12.

(c) Being driven to and fro, &c.] Exodus XXII. Numb. XI. XII. XIV. XVI. XX. XXV.

(d) And never entering the happy Land, &c] Numb XX.
12. Deut. XXXIV 4.

ner of Sin &c.] John VIII. 46. X. 32. 2 Cor. V. 21. 1 Pet. 11. 22. Heb. IV. That the Oracle among the Gentiles, we shall show in the VIth Book.

(f) Nor could be ever be proved, &c.] Origen observes this in his IIId Book against Celsus.

(g) Heperformed himself, &c.] Lastantius, in the end of his Institutions well observes: That he not only shewed the Way, but walked before, in it, less any one should dread the Path of Virtue, on the account of its Difficulty.

for he faithfully fulfilled all Things that God commanded him; (a) he was most fincere, in the whole Course of his Life; he was the (b) most patient of Injuries and Torments, as is evident from his Punishment on the Cross; he was so great a Lover of Mankind, of his Enemies, even of those by whom he was led to Death, (c) that he prayed to God for them. And the Reward that he promised to his Followers, he was possessed of himself, in a most eminent manner; as is declared and proved by certain Testimony. (d) Many saw, heard, and handled him, after he was returned to Life again: (e) He was taken up into Heaven in the Sight of Twelve; And that he there obtained the highest Power, is manifest from hence; that he endued his Disciples with a (f) Power, to speak those Languages which they had never learned; and (g) with other miraculous Gifts, (b) as he promifed them, when he departed from them: All which

(a) He was most sincere, &c.]
1 Pet. II. 22.

(b) Most patient of Injuries, &c.] Mat. XXVI. 50, 52. John VIII. 23. Acts VIII. 32.

(c) That he prayed to God for them, &c.] Luke XXIII. 34.

(d) Many saw, heard, and handled him, &c.] John XX. 27, 28, 29. John I. Epist. I. Mat. XXVII. Mark XVI. Luke XXIV. 1 Cor. XV. 3, 4, 5, 6, 7, 8.

(e) He was taken up into Heaven, &c] Mark XVI. 19. Luke XXIV. 51, 52. Ads I. 9, 10, 11. also Ads VII. 55. IX. 3, 4, 5. XXII. 6. 1 Cor. XV. 8.

(f) A Power to Speak those

Languages, &c.] AES II. 3, 4. X. 46. XX. 6. 1 Cor. XII. 10, 28, 30. XIII. 1, 8. XIV. 2, 4, 5, 6, 9, 13, 14, 18, 19, 22, 23, 27, 39.

(g) And with other miraculous Gifts, &c.] Acts III. V. VIII. IX. X. XI. XIII. XIV. XVI. XIX. XX. XXI. XXVII. Rom. XV. 19. 2 Cor. XII. 12. Heb. II. 4. The Truth hereof, is shown by Justin in his Dispute with Trypho; by Irenaus, Book II. by Tertullian, in his Apology; by Origen, in his VIIth Book against Celsus; by Lactantius and others.

(h) As he promised them, &c.]
John XIV. 12. XVII. 21.

Mark XVI. 17.

put together shew, that there is no reason to doubt of his Faithfulness, or of his Power, to recompense us with that Reward he has promised. And hence it is we collect, that this Religion exceeds all others in this Particular also; that the Author of it performed himself, what he commanded; and was possessed of what he promised.

From the wonderful Propagation of this Religion.

We come now to the Effects of the Doctrine by him delivered; which indeed, if rightly confidered, are such; that if God has any Regard or Care of human Affairs, this Doctrine cannot possibly but be thought Divine. It was agreeable to Divine Providence, to cause That to spread the surthest, which is in itself best. And this has happened to the Christian Religion, which, we ourselves see, is taught all over Europe; (a) even the further Corners of the North not exempted; (b) and no less throughout, all Asia, (c) even in the Islands in the Sea belonging to it; (d) thro' Egypt also (e) and Ethiopia, (f) and some other Parts of Africa, (g) and at last through America. Nor is this done now

(a) Even the further Corners of the North, &c.] See Adam Bremensis and Helmoldus, and the Writers concerning Iceland.

(b) And no less throughout all Asia, &c.] See the Acts of the General Councils.

(c) Even the Islands in the Sea, &c] See Oforius in his Lusitanicks.

(d) Through Egypt also, &c.] This appears from the Acts of the General Councils; from the antient Ecclesiastical Histories, and particularly Euse-

bius, VI. 34. out of the Cop-

(e) And Ethiopia, &c] See

Franciscus Alwaresius.

(f) And some other Parts of Africa, &c.) See Tertullian, Cyprian, Augustin, and the Acts of the African Councils; especially that Council, which is subjoined to the Works of Cyprian.

(g) And at last through America, &c] See Acosta and others, who have wrote about the Affairs of America.

now only, but was so of old; as the History of all Ages testify, the Books of the Christians, and the Acts of Synods; and at this Day, there is a Tradition preserved amongst the Barbarians, (a) of the Journies and Miracles of Thomas (b) and Andrew, and the other Apostles. And (c) Clemens, (d) Tertullian,

(a) Of the Journies and Miracles of Thomas, &c.] See Abdias, Book IX. Eusebius's Ecclefiaftical History, Book I. towards the end; and Book II. ch. 1. and the beginning of Book III. Ruffinus, Book X. ch. q. Add to these, Oforius and Linschotius, concerning the Affairs of East India; and Freita concerning the Empire of the Lusitanians in Asia: The Sepulchre of this Apostle is now to be feen in the Counmy of Coromandel.

(b) And Andrew, &c.] See Eusebius in the Beginning of his forementioned IIId Book, and Origen upon Genefis.

(c) Clemens, &c.] He fays, Strom. V. That Christ was

known in all Nations. (d) Tertullian, &c.] In his Ist Book against the Jews. "In "whom elfe have all Nations " believed, but in Christ, who " lately came? In whom have "all these Nations believed, " Parthians, Medes, Elamites, " and the Dwellers in Mesopo-" tamia, Armenia, Phrygia,

" Cappadocia; the Inhabitants " of Pontus and Afia, and Pama " phylia; they that dwell in " Egypt, and they who live " in the Country of Africa, " beyond Cyrene; Romans and

"Strangers; Jews and other

" Nations in Jerusalem; the " different forts of People in " Getulia ; the many Countries " of the Moors: all the Bor-" ders of Spain; the different " Nations of Gaul; and those " Places of Britain, which " the Romans could not come " at, are yet subject to Christ; "the Sarmatæ, and Dæci, " and Germans and Scythians ; " and many other obscure Na-"tions, and many Provinces " and Islands unknown to us, " fo many that they cannot be " reckoned? in all which Pla-" ces, the Name of Christ, who " lately came, reigns." Prefently after, he shews how much larger the Kingdom of Christ was in his Time, that is, the end of the fecond Century, than those of Old. Nebuchadnezzar's, Alexander's, OF the Romans: "The Kingdom " of Christ overspreads all Pla-" ces, is received every where; " in all the above-named Na-" tions (he had mentioned the " Babylonians, Parthians, In-" dians, Ethiopia, Afia, Germany, Britain, the Moors; " Getulians and Romans) it is " in great Esteem : He reigns " every where, is adored in " all Places, is divided equally " amongst them all."

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(a) and others have observed, how far the Name

(a) And others, &c.] Irenæus, who was ancienter than Tertullian, Book I. Ch. 3. " For " though there be different " Languages, the Power of " Tradition is the same; nei-" ther the Churches founded " in Germany, have any other " Belief, or any other Tradi-" tion : Nor yet those in Ibe-" ria, nor those among the " Celta, nor those which are " in the East, nor those in " Egypt, nor those in Lybia, " nor those that are esta-" blished in the Middle of the " World: But like the Sun, " which God created, and is " one and the same through-" out the whole World: So " the Light, the preaching " of the Truth, shines every "where, and enlightens all " Men, who are willing to " come to the Knowledge of " the Truth." And Origen's Homily upon the IVth of Exekiel. "The miserable Fews " confess, that these things " were foretold of the Pre-" fence of Christ; but they " are foolishly ignorant of his " Person, though they see " what is faid of him fulfilled; " for when did the British " Land, before the coming of "Christ, agree in the Worship " of one God? When did the " Country of the Moors, when " did the whole World toge-"ther, do fo?" And Arnobius, Book II. "The Powers " which they faw with their " Eyes, and those unheard-of

" Effects, which were openly " produced, either by him, " or which were proclaimed, " by his Disciples, throughout "the whole World, subdued " those violent Appetites, and " caused Nations and People, "and those whose Manners " were very different, to con-" fent with one Mind, to the " fame Belief; For we might " enumerate, and take into " our Account, those things " which were done in India " among the Seræ, Perfians " and Medes, in Arabia, E-" gypt, in Afia, Syria, among " the Galatians, Parthians, " Phrygians, in Achaia, Ma-" cedonia, Epirus; in those " Islands and Provinces, fur-"veyed by the East and "Western Sun; and lastly in " Rome, the Mistress of the "World." And Athanasius, in his Synodical Epiftle, which we find in Theodoret, Book IV. Chap. 3. mentions the Christian Churches in Spain, Britain, Gaul, Italy, Dalmatia, Myfia, Macedonia, Greece, Africa, Sardinia, Coprus, Crete, Pamphylia, Lysia, Isauria, Egypt, Lybia, Pontus and Cappadocia. And Theodoret in his VIIIth Discourse against the Greeks, fpeaks thus concerning the Apostles: "When they were " conversant in the Body, they " went about, fometimes to " one fort, and fometimes to " another; fometimes they dif-" coursed to the Romans, some-" times to the Spaniards, and " fomeof Christ, was famous in their times, amongst the Britons, Germans, and other distant Nations. What Religion is there that can compare with it, for the Extent of its Possession? If you answer, Heathenism: That indeed has but one Name, but is not one Religion: For they do not all worship the same thing; for some worship the Stars, others the

" fometimes to the Celtans; " but after they returned to " him that fent them, all en-" joyed their Labours without " exception; not only the Ro-" mans, and they that loved the " Roman Yoke, and were fub-" ject to their Government, " but also the Persians and Scy-" thians, and Massageta, and "Sauromatæ, and Indians, " and Ethiopians; and to speak " in one Word, the Borders of "the whole World." And again in his IXth Book, amongst the converted Nations, he reckons the Persians, the Massagetæ, the Tibareni, the Hyrcani, the Caspians and cythians. Jerom in the Epitaph of Nepotian, reckons among the Christians, the Indians, Perhans, Goths, Egyptians, Bessians, and the People clothed with Skins: In his Epistle to Lata, he reckons up the Indians, Persians, Æthiopians, Armenians, Hunns, Scythians. and Getans: And in his Dialogue between an Orthodox Man and a Luciferian, he mentions the Britons, Gauls, the East, the People of India, the Iberians, the Celtiberians, and the Æthiopians. And Chryfostom in his VIth Homily upon I Cor. fays, " If they were

" not worthy to be believed " in what they faid, how " should their Writings have " fpread all over barbarous "Countries, even to the In-" dians, and those Countries beyond the Sea?" And again, in his last Homily upon Pentecost. "The Holy Spirit " defcended in the Shape of "Tongues, divided its Doc-" trine among the feveral Cli-" mates of the World; and by " this Gift of Tongues, as it "were by a particular Com-" mission, made known to e-" very one, the Limits of that " Command and Doctrine that "was committed to him." And again, in his famous Oration, concerning Christ's being God: "We must say then, that " a mere Man, could not, in " fo short time, have over-" fpread the World, both Sea " and Land; nor have fo called "Men to fuch things, who " were with held by evil Cuf-"toms, nay, possessed with "Wickedness: Yet he was " fufficient to deliver Man-" kind from all thefe, not only " Romans, but also Persians, " and all barbarous Nations." See also what follows, which is highly worth reading.

the Elements, others Beafts, others things that have no Existence; neither are they governed by the fame Law, nor under one common Mafter. Yews indeed, though very much scattered, are but one Nation; however, their Religion has received no remarkable Increase since Christ: Nay, their own Law, is made more known by the Christians than by themselves. Mahometanism is settled in very many Countries, but not alone; for the Christian Religion is cultivated in those fame Countries, and in fome Places by a greater Number: Whereas, on the contrary, there are no Mahometans to be found in many Parts where the Christian Religion is.

Considering the Weakness and Simplicity of those who taught it in the first Ages.

WE come next to examine, in what manner the Christian Religion made such a Progress, that in this Particular also it may be compared with others. We fee most Men are disposed to comply with the Examples of Kings and Rulers, especially if they be obliged to it by Law, or compelled by Force. To these the Religions of the Pagans, and that of the Mahometans, owe their Increase. But they who first taught the Christian Religion, were not only Men without any Authority, but of low Fortune, Fishers, Tent-makers, and the like: And yet, by the Industry of these Men, that Doctrine, within thirty Years, or thereabouts, fpread not only through (a) all Parts of the Roman Empire, but as far as the Parthians and In-And not only in the very Beginning, but for almost three hundred Years, by the Industry of private Persons, without any Threats, without any Entice-

⁽a) All Parts of the Roman Empire, &c.] Rom. XV. 19.

Enticements, nay, opposed as much as possible, by the Power of those who were in Authority; this Religion was propagated fo far, that it possessed the greatest Part of the Roman Empire, (a) before Constantine professed Christianity. They among the Greeks, who delivered Precepts of Morality, at the fame time rendered themselves acceptable by other Arts; as the Platonicks, by the Study of Geometry; the Peripateticks, by the History of Plants and Animals; the Stoicks, by Logical Subtilty; the Pythagoreans, by the Knowledge of Numbers and Harmony. Many of them were endued with admirable Eloquence, as Plato, Xenophon, and Theophrastus. But the first Teachers of Christianity, had no such Art. (b) Their Speech was very plain, without any Enticements; they declared only the Precepts, Promises and Threats in bare Words; wherefore, fince they had not in themselves any Power, answerable to such a Progress, we must of Necessity allow that they were attended with Miracles; or that the secret Influence of God favoured their Undertaking; or both.

SECT. XIX. And the great Impediments that bindred Men from embracing it, or deterred them from professing it.

To which Confideration, we may add this; that the Minds of those who embraced the Christian Religion,

(a) Before Constantine profeffed Christianity, &c.] Tertullian faid in his time, Apology II. " We are but of Yesterday,

[&]quot; and have filled all Places be-" longing to you, your Cities,

[&]quot; Islands, Castles, Towns, " Councils, your very Camps,

[&]quot;Tribes, Companies, the Pa-

[&]quot; lace, Senate and Forum; we "have left you only your "Temples."

⁽b) Their Speech was very plain, &c.] This was wifely observed by Chrysostom, on I Cor. I. 17. and by Theodoret, after the Words now quoted.

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Religion, taught by these Men, were not entirely free and unprejudiced from any established Rule of Religion, and confequently very pliable; as they were, who first embraced the Heathen Rites, and the Law of Mahomet: And much less were they prepared by any foregoing Institution; as the Hebrews were rendered fit for the Reception of the Law of Moses, by Circumcision, and the Knowledge of one God. But, on the contrary, their Minds were filled with Opinions, and had acquired Habits, which are a fecond Nature, repugnant to these new Instructions; having been educated and confirmed by the Authority of Laws, and of their Parents in the Heathen Mysteries, and Fewish Rites. And besides this, there was another Obstacle, as great, namely the most grievous Sufferings, which it was certain they who professed Christianity, must endure, or be in fear of, upon that Account: For fince fuch Sufferings are highly difagreeable to human Nature, it follows, that those things which are the cause of such Sufferings, cannot be received without great Diffi-The Christians, for a long time, were culty. kept out of all Places of Honour, and were moreover fined, had their Goods confiscated, and were banished: But these were small things; they were condemned to the Mines, had the most cruel Torments, that it was possible to invent, inflicted upon them; and the Punishments of Death were so common, that the Writers of those times relate, that no Famine, no Pestilence, no War, ever confumed more Men at a time. Neither were they the ordinary kinds of Death: (a) But burning of them

that Christians ought to have inflicted on them. Lastantius mentions them, Book V. Chap. 7.

⁽o) But burning of them alive, &c.] Domitius Ulpianus, a famous Lawyer, wrote feven Books about the Panishments

Sect. 19.

them alive, crucifying them, and fuch like Punishments; which one cannot read or think of without the greatest Horror: And this Cruelty, which, without any long Interruption, and that not every where, continued in the Roman Empire, almost till the time of Constantine, and in other Places longer; was fo far from diminishing them; that on the contrary, their Blood was called the Seed of the Church, they fo much more increased as they were cut off. Here therefore let us compare other Religions with Christianity. The Greeks and other Heathens, who are wont to magnify their own Matters, reckon a very few that suffered Death for their Opinions; fome Indian Philosophers, Socrates, and not many more; and it can hardly be denied, but that in these famous Men, there was some Defire of transmitting their Fame to Posterity. But there were very many of the common People, iscarce known to their Neighbours, among the Christians, who fuffered Death for their Opinion; Women, Virgins, young Men, who had no Defire nor probable Hopes, that their Name would continue long after them; and indeed, there are but a few, whose Names remain in the Martyrologies, in comparifon of the Number of them that suffered for this Cause, and are (a) reckoned only by the Heap. Further, very many of them might have escaped this Punishment, by some small Dissimulation, such as throwing a little Frankincense upon the Altar; which

(a) Reckoned only by the Heap, &c.] As the innocent Company of three hundred at Carthage, mentioned in the XXIV th Roman Martyrology of Augustus; very many in Africa, under Severus; under Valerian at Antioch; and in Arabia, Cappadocia. and Mesopotamia, in

Phrygia, in Pontus, under Maximin; at Nicomedia, in Numidia, at Rome, in Thebais, Tyre, Trewers under Dioclessan, in Persia, under Cabada and Sapores. All which are mentioned in the Martyrology, without any Names.

which cannot be affirmed of them, who, whatever private Opinions they had in their Minds, yet in their outward Actions, conformed themselves to the Customs of the Vulgar. So that to suffer Death, for the Honour of God, could scarce be allowed to any but the Jews and Christians; and not to the Jews after Christ's time; and before, only to a very few, compared with the Christians; more of which, suffered Punishment for the Law of Christ, in one Province, than ever there did Jews; all whose Sufferings of this kind may almost be reduced to the times of Manasses and Antiochus. Wherefore, feeing the Christian Religion, in this particular also, infinitely exceeds others; it ought justly to be preferred before them. It must be inferred from such a Multitude, of every Age and Sex, in fo many different Places and Times, who refused not to die for this Religion; that there was some great Reason for such a constant Resolution. which cannot be imagined to be any other, but the Light of Truth, and the Spirit of God.

An Answer to those who require more and stronger Arguments.

IF there be any one, who is not fatisfied with the Arguments hitherto alleged, for the Truth of the Christian Religion, but desires more powerful ones; he ought to know, (a) that different things must

⁽a) That different Things, &c.] See Ariftotle's Ethics to Nicomachus, Book I. " It is " fufficient, if a thing be made " appear according to the fub-" ject matter of it; for the " same Evidence, is not to be " expected in all things." And in the latter part of his first Metaphyf the last Ch. " Ma-

[&]quot; thematical Certainty, is not " to be met with in all things " And Chalcidius on the Timeus, according to the Opinion of Plato. " A Disposition to be-" lieve. precedes all Doctrines; " especially if they be afferted, "not by common, but by " great, and almost divine " Men."

must have different kinds of Proof; one sort in Mathematicks, another in the Properties of Bodies, another in doubtful Matters, and another in Matters of Fact. And we are to abide by that, whose Testimonies are void of all Suspicion: Which is it be not admitted, not only all History is of no surther Use, and a great Part of Physick; but all that natural Affection, which is betwixt Parents and Children, is lost, (a) who can be known no other way. (b) And it is the Will of God, that those things which he would have us believe, so as that that Faith should be accepted from us as Obedience; should not be so very plain, as those things we perceive by our Senses, and by Demonstration;

(a) Who can be known no other way, &c.] Thus Homer, No man for certain knows, whose Son he is.

That is, with the most exact kind of Knowledge.

(b) And it is the Will of God, &c.] There are two forts of Propositions in the Christian Religion; one fort of which, may be philosophically demonstrated, the other cannot. Of the former are fuch as these: The Existence of God, the Creation of the World, a Divine Providence; the Goodness and Advantage of the Precepts of Religion; all which are capable of a Demonstration, and are actually demonstrated by Grotius and others; so that a Man must renounce his Reason, or else admit them. But those Passions which are contrary to them, hinder Unbehevers from receiving them, because if they should own them to be true, they must subdue

those Passions, which they are unwilling to do, because they have been fo long accustomed to them. Of the latter Sort. are the historical Facts, upon which the Truth of the Gofpel depends, and which are explained by Grotius, and proved by historical Argu-Which fame Arguments, would be allowed to be good by Unbelievers, in the fame manner as they do the Proofs of all those Histories, which they believe, tho' they did not fee the Facts; if they were not hindered by the Prevalence of their Passions; and which they must entirely subdue, if fuch Arguments came once to take place See a little Book of mine in French, concerning Infidelity. Le Clerc.

stration; but only so far as is sufficient to procure the Belief, and perfuade a Man of the thing, who is not obstinately bent against it: So that the Gospel is, as it were, a Touch-stone, to try Mens honest Dispositions by. For since those Arguments, which we have brought, have gained the Affent of fo many good and wife Men; it is very manifest, that the Cause of Infidelity in others, is not from the want of Proof; but from hence, (a) that they would not have that feem true, which contradicts their Passions and Affections. It is a hard thing for them lightly to esteem of Honours and other Advantages; which they must do, if they would receive what is related concerning Christ, and for that Reason, think themselves bound to obey the Precepts of Christ. And this is to be discovered by this one thing, that they receive many other historical Relations as true, the Truth of which, is established only upon Authorities, of which there are no Marks remaining at this time: As there is in the History of Christ; partly by the Confession of the Jews, which are now left; partly by the Congregation of Christians, every where to be found; for which there must of Necessity have been some Cause. And since the long Continuance of the Christian Religion, and the Propagation of it so far, cannot be attributed to any human Power, it follows, that it must be attributed to Miracles: Or if any one should deny it to have been done by Miracles; this very thing,

fays; that they do not believe the Commandments, proceeds from their Unwillingness to keep them.

⁽a) That they would not have that feem true, &c.] Chryfostom treats very handsomely of this, in the Beginning of 1 Cor. Chap. 3. And to Demetrius, he

Sect. 19. the Christian Religion. 141 that (a) it should, without a Miracle, gather so much Strength and Power, ought to be looked upon as greater than any Miracle.

(a) It should, without a Miracle, &c.] Chrysostom handles gustin, concerning the City of this Argument on 1 Cor. Ch. God, Book XXII. Chap. 5.

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BOOK III.

SECT. I. Of the Authority of the Books of the New Testament.

TE who is perswaded of the Truth and Excellency of that Religion which Christians profess, having been convinced either by the Arguments before offered, or by any other besides them; in order to understand all the several Parts of it, he must go to the most antient Books, which contain this Religion; and they are what we call the Books of the New Testament, or rather Covenant: For it is unreasonable for any one to deny, that That Religion is contained in those Books, as all Christians affirm; fince it is fit that every Sect, good or bad, should be believed in this Affertion, that their Opinions are contained in this or that Book; as we believe the Mahometans, that the Religion of Mahomet is contained in the Alcoran: Wherefore, fince the Truth of the Christian Religion, has been proved before, and at the same Time it was evident, that it was contained in these Books; the Authority of these Books is fufficiently established by this single Thing: However, if any one defire to have it more particularly made appear to him, he must first lay down that common Rule amongst all fair Judges, (a) That He who would disprove any Writing, which has been received for many Ages, is obliged to bring Arguments,

⁽a) That he who would, &c.] tings; and Gailus, Book II.
See Baldus in his Rubrick concerning the Credibility of Wriand those he there cites.

ments that may diminish the Credibility of such a Writing; which, if he cannot, the Book is to be defended, as in Poffession of its own Authority.

SECT. II. The Books that have any Names affixed to them, were writ by those Persons whose Names they bear.

WE fay then, that the Writings, about which there is no Dispute amongst Christians, and which have any particular Person's Name affixed to them, are that Author's, whose Title they are mark'd with; because the first Writers, such as Justin, Irenaus, (a) Clemens, and others after them, quote these Books under those Names: And besides, (b) Tertullian fays, that in his Time, fome of the Original Copies of those Books were extant. And because all the Churches received them as fuch, before there were any publick Councils held: Neither did any Heathens or Yews raise any Controversy, as if they were not the Works of those whose they were faid to be. And (c) Julian openly confesses, that those were Peter's, Paul's, Matthew's, Mark's and Luke's

(a) Clemens, &c.] There is only Clemens's Epistle to the Corinthians extant, in which he quotes Places of the New Testament, but does not name the Writers; wherefore Clemens's Name might have been omitted; and somight Justin's, who is not used to add the Names. Le Cierc.

(b) Tertullian fays, &c.] In his Prescription against the Hereticks, Let any one who would exercise his Curiosity principally in the Affair of his Salvation, let him run over the Apostolical Churches, over which the Seats

of the Apostles have now the Rule, in their respective Places; in which the Authentick Letters themselves are recited. And why might not the Hand of the Apostles be then extant, when Quintilian says, that in his Time Cicero's Hand was extant; and Gellius fays the fame of Virgil's in his?

(c) Julian openly confesses, &c. | The Place is to be feen in Cyril's Xth Book. (See also our Annotations, in the Differtation on the IV Evangelists. added to the Harmony of the

Gospels, Le Clerc.)

Luke's, which were read by the Christians, under those Names. No Body, in his Senses, makes any Doubt of Homer's or Virgil's Works being theirs, by reason of the constant Testimony of the Greeks concerning the one, and of the Latins concerning the other; how much more then, ought we to fland by the Testimony of almost all the Nations in the World, for the Authors of these Books?

SECT. III. The Doubt, of those Books that were formerly doubtful, taken away.

THERE are indeed in the Volume we now use, fome Books which were not equally received from the Beginning; (a) as the Second of Peter, that of James, and Jude, two under the Name of John the Presbyter, the Revelations, and the Epistle to the Hebrews: However, they were acknowledged by many Churches, as is evident from the ancient Christians, who use their Testimony as facred; which makes it credible, that those Churches, which had not those Books from the Beginning, did not know of them at that Time, or else were doubtful concerning them; but having afterwards learned the Truth of the Thing, they began to use those Books after the Example of the rest; as we now fee done in almost all Places: Nor can there be a fufficient Reason imagined, why any one should counterfeit those Books, when nothing can be gathered from them, but what is abundantly contained in the other Books that are undoubted.

(a) As the Second of Peter, &c.] However, Grotius himfelf doubted of this; the Reafons of which Doubt, he himfelf gives us, in the Beginning of his Annotations upon this Epistle. But though one or Places. Le Clerc.

two Epiftles, could be called in Question, this would not render the rest doubtful; nor would any Part of the Christian Faith be defective, because it is abundantly delivered in other

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SECT. IV. The Authority of those Books, which have no Name to them, evident from the Nature of the Writings.

THERE is no Reason why any one should detract from the Credibility of the Epistle to the Hebrews, upon this Account only, because we do not know who wrote it; and so likewise of the two Epistles of John, and the Revelation; because some have doubted whether John the Apostle wrote them, or another of the same Name. (a) For in Writers, the Nature of the Writings is more to be regarded than the Name. Wherefore we receive many Historical Books, whose Authors we are ignorant of, as that of Cafar's Alexandrian War; viz. because we see, that whoever the Author was, he lived in those Times, and was present at those Matters: So likewise ought we to be satisfied, when those, who wrote the Books we are now speaking of, testify that they lived in the first Age, and were endued with the Apostolical Gifts. And if any one should object against this, that these Qualities may be feigned, as may the Names in other Writings; he would fay a Thing that is by no means credible, viz. that they who every where press the Study of Truth and Piety, should without any Reason, bring themselves under the Guilt of a Lye; which is not only abhorred by all good Men, (b) but was punished with Death by the Roman Laws.

minis. D. de Lege Cornelia; and Paul, Book V. Sent. Iit. XXV. Sect. 10, and 11. See Examples of this Punishment, at the end of the Books of Valerius Maximus, and in Capitolinus in Pertinax.

⁽a) For in Writers, &c.] It had been more proper to fay in Writings, or Books, which is the Meaning of Grotius, as appears from what foilows. Le Clerc.

⁽b) But was punished with Death, &c.] See L. Falsi No-

SECT. V. That these Authors wrote what was true, because they knew the Things they wrote about.

I 7 is certain therefore, that the Books of the New Testament, were wrote by those whose Names they bear, or by fuch Persons as they profess themfelves to be; and it is moreover evident, that they had a Knowledge of Things they wrote about, and had no Desire to say what was false; whence it follows, that what they wrote must be true, because every Falsity proceeds either from Ignorance, or from an ill Intention. Matthew, John, Peter, and Jude, were of the Company of those Twelve, which Jesus chose to be Witnesses of his Life and Doctrines: (a) So that they could not want the Knowledge of those things they relate: The same may be said of James, who either was an Apostle, or as others would have it, (b) a near Relation of Jesus, and made Bishop of Jesusalem by the Apoftles. Neither could Paul be deceived through Ignorance, concerning those Doctrines which he professes were revealed to him by Jesus himself reigning in Heaven; neither could he be deceived, in the Things which he performed himself; no more could Luke, who was his (c) inseparable Companion in his Travels. This fame Luke could eafily know what he wrote, concerning the Life and Death of Jesus; because he was born in a neighbouring Place, and had travelled through Palestine, where

(a) So that they could not want the Knowledge, &c.] John XV. 27. also i Epift. 1. Acts I. 21, 22.

phus also. (Add to these Eusebius, H. E. Book II. Ch. 1. and 23.)

⁽b) A near Relation of Jesus, &c.] So others, and they not a few, think; and St Chrysoftom every where. See Jose-

⁽c) Inseparable Companion, &c.] See A&s XX. and the following. Colof. IV. 14. 2 Tim. IV. 11. Philem. 24.

where, he fays, (a) he spake with them who were Eye-Witnesses of these Things. Without doubt there were many others, (besides the Apostles with whom he was acquainted,) who were then alive, having been healed by Jesus, and who had feen him die, and come to Life again. If we believe Tacitus and Suetonius, concerning those Things which happened long before they were born, because we rely upon their diligent Enquiry; how much more reasonable is it, to believe this Author, who fays he had every Thing from Eye-Witneffes? (b) It is a constant Tradition that Mark was a continual Companion of Peter; fo that what he wrote, is to be esteemed as if Peter himself, who could not be ignorant of those Things, had dictated it : Befides, almost every Thing which he wrote, is to be found in the Writings of the Apostles. Neither could the Writer of the Revelations be deceived, in those Visions which he says (c) were caused from Heaven; (d) nor he to the Hebrews, in those Things which he professes he was taught, either by the Spirit of God, or by the Apostles themfelves.

SECT. VI. And because they would not say what was false.

THE other Thing we affirmed, viz. that they would not speak an Untruth; belongs to what was before treated of, when we shewed the Credibility of

(a) He spake with them, &c.] In the Preface of his Gospel History.

⁽b) It is a conftant Tradition, &c.] Irenæus, Book III. ch. 1. and Clemens in his Hypotypofes, cited in Eusebius's Ecclefiastical History.

⁽c) Were caused from Heaven, &c.] Rev. I. 1, 2. IV.
1. and the following, XXII.
18, 19, 20, 21.

⁽d) Nor he to the Hebrews, &c.] Heb. II. 4. V. 14. XIII. 7, 8, 23.

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of the Christian Religion in general, and of the History of Christ's Resurrection. They who would disprove Witnesses in this Particular relating to the Disposition of their Mind and Will, must of necessity allege fomething to make it credible, that they fet their Mind against the Truth. But this cannot be faid here; For if any one should object that their own Caufe was concerned; he ought to examine upon what Account it was their Cause; Certainly not for the fake of getting any Advantage, or fhunning any Danger; when, on the Account of this Profession, they lost all Advantages, and there was no Dangers which they did not expose themfelves to. It was not therefore their own Cause. unless out of Reverence to God, which certainly does not induce any Man to tell a Lye; especially in a Matter of fuch Moment, upon which the Eternal Salvation of Mankind depends. We are hindred from believing fuch a wicked Thing of them, both by their Doctrines, which are in every part (a) full of Piety; and by their Life, which was never accused of any evil Fact, no, not by their Enemies, who only objected their Unskilfulness against them, which is not at all apt to produce a Falsity. If there had been in them the least Dishonesty, they would not have set down their own Faults to be eternally remembred; (b) as in

(a) Full of Piety, &c.] And abhor Lying, John XIV. 17. XV. 26. XVI. 13. XVII. 17, 19 XVIII. 37. Aas XXVI. 25. Rom. I. 25. 2 Thef. II. 20. 1 John I. 6, 8 II. 4, 21. 2 Cor. VI 8. Eph. IV. 15, 25. Colof. III. 9. Rev. XXII. 15. 2 Cor. II. 31. Gal. I. 20. Obferve how industriously St Paul diflinguishes those Things

which are his own, and those which are the Lord's, I Cor. VII. 10, 12. how cautious in speaking of what he saw, whether he faw them in the Body, or out of the Body, 2 Cor. XII.

(b) As in the Flight of them all, &c.] Mat. XXVI. 34,

Sect. 6, 7. the Christian Religion. 149 the Flight of them all, when Christ was in Danger; and (a) in Peter's thrice denying him.

SECT. VII. The Credibility of these Writers further confirmed, from their being famous for Miracles.

Bur on the contrary; God himself gave remarkable Testimonies to the Sincerity of them; by working Miracles, which they themselves and their Disciples (b) publickly avouched with the highest Affurance; adding the Names of the Persons and Places, and other Circumstances; the Truth or Falfity of which Affertion, might eafily have been discovered by the Magistrates Enquiry; amongst which Miracles, this is worthy Observation, (c) which they constantly affirmed, viz. their speaking Languages they had never learned, before many thousand People; and healing in a Moment Bodies that were diseased, in the Sight of the Multitude; nor were they at all afraid, tho' they knew at that Time, that the Jewish Magistrates were violently fet against them; and the Roman Magistrates very partial; who would not overlook any Thing that afforded Matter of traducing them as Criminals, and Authors of a new Religion; nor did any of the Jews or Heathens in those nearest Times, dare to deny that Miracles were done by these Men: Nay, Phlegon, who was a Slave of the Emperor Adrian, (d) mentions the Miracles of Peter in his Annals: And

(a) In Peter's thrice denying him, &c.] Mat. XXVI 69. and the following; Mark XIV. 66. and the following; Luke XXII. 54. and the following.

(b) Publickly avouched, &c.] See the Acts of the Apostles throughout, and 2 Cor. XII. 12.

(c) Which they constantly af-

firmed, &c.] The Places are quoted before.

(d) Mentions the Miracles of Peter, &c.] Book XIII. As Origen fays in his IId Book against Celsus. This is that Phlegon, whose Remains we have yet, concerning Miracles, and long-lived Men.

And the Christians themselves in those Books, wherein they give an Account of the Grounds of their Faith, before the Emperors, Senate, and Rulers (a) speak of these Facts, as things known to every Body, and about which there could be no Doubt: Moreover, they openly declare, that the wonderful Power of them (b) remained in their Graves for some Ages; when they could not but know, if it were falle, that they could eafily be disproved by the Magistrates to their Shame and Punishment. And these Miracles, now mentioned at their Sepulchres, were fo common, and had fo many Witnesses, (c) that they forced Porphyry to confess the Truth

(a) Speak of these Facts as things, &c.] The Places are very many, especially in Origen. See the whole VIIIth Chap. of Augustine's XXIId Book of the City of God.

(b) Remained in their Graves, &c.] The Miracles at the Sepulchres of holy Men, then began to be boasted of, when the Christians having the Power in their Hands, began to make an Advantage of the dead Bodies of Martyrs and others, that were buried in their Churches. Wherefore I would not have this Argument made use of, lest we diminish from the Credibility of certain Miracles, by these doubtful or fictitious ones, Every one knows, how many Stories are related after the IVth Century, about this Matter. But Origen does not mention any fuch Miracles: but in his VIIth Book against Celfus fays, Very many Miracles of the Holy Spirit were manifested at the Beginn.

ing of Jesus's Doctrine, and after bis Ascension, but afterwards they were fewer; however there are now some Footsteps of them in some few, whose Minds are purified by Reason, and their Actions agreeable thereto. Who can believe that so many Miracles should be done in one or two Centuries after Origen, when there was less need of them? Certainly it is as reafonable, to derogate from the Credibility of the Miracles of the IVth and Vth Centuries, as it would be impudent to deny the Miracles of Christ These Miand his Apostles. racles could not be afferted without Danger; those could not be rejected without Danger, nor be believed without Profit to those who perhaps forged them; which is a great Difference. Le Clerc.

(c) That they forced Porphyry, &c.] See Cyril's Xth Book against Julian, and Jerom against a Book of Vigilantius. of them. These things which we have now alleged, ought to satisfy us: But there are abundance more Arguments, which recommend to us the Credibility of these Books.

Sect. VIII. And of their Writings; because in them are contained many things, which the Event proved to be revealed by a Divine Power.

For we find in them many Predictions, concerning things which Men could not possibly know of themselves, and which were wonderfully confirmed by the Event; (a) such as the sudden and universal Propagation of this Religion; (b) the perpetual Continuance of it; (c) that it should be rejected by very many of the Jews, (d) and embraced by Strangers; (e) the Hatred of the Jews against those who professed this Religion; (f) the severe Punishments they should undergo, upon the account of it; (g) the Siege and Destruction of Jerusalem, and the Temple, and (b) the sore Calamities of the Jews.

SECT. IX. And also from the Care that it was fit God should take, that false Writings should not be forged.

To what has been faid may be added, that if it be granted, that God takes care of human Affairs,

(a) Such as the fudden, &c.] Mat. XIII. 33. and following Verses. Luke X. 18. John XII.

(b) The perpetual Continuance of it, &c.] Luke I. 33. Mat. XXVIII. 20. John XIV. 16.

(c) That it should be rejected, &c.] Mat. XXI. 33. and following Verses; XXII. at the Beginning. Luke XV. 11. and following Verses.

(d) And embraced by Strangers, &c.] In the same Places, and

also Mat. VIII. 2. XII. 21. XXI. 43.

(e) The Hatred of the Jews, &c.] Mat. X. 17.

(f) The severe Punishments, &c.] Mat. X. 21, 39. XXIII.

(g) The Siege and Destruction, &c.] Mat. XXIII. 38. XXIV. 16. Luke XIII. 34. XXI. 24.

(b) And the fore Calamities of the Jews, &c.] Mat. XXI. 33. and following Verses. XXIII. 34. XXIV. 20.

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fairs, and especially those that concern his own Honour and Worship; it is impossible he should suffer such a Multitude of Men, who had no other Design than to worship him with Sincerity, to be deceived by false Books. And, after there did arise several Sects in Christianity, there was scarce any found, who did not receive either all, or most of these Books, except a few, which do not contain any thing particular in them; which is a very good Argument why we should think, that nothing in these Books could be contradicted; because those Sects were so inslamed with Hatred against each other, that whatsoever pleased one, for that very Reason displeased another.

SECT. X. A Solution of that Objection, that many Books were rejected by some.

THERE were indeed amongst those who were willing to be called Christians, a very sew, who rejected all those Books which seemed to contradict their particular Opinion; such as they, who out of Hatred to the Jews, (a) spoke ill of the God of the Jews, of the Maker of the World, and of the Law: Or, on the contrary, out of sear of the Hardships that the Christians were to undergo, (b) sheltered themselves under the Name of Jews, (c) that they might profess their Religion, without

(a) Spoke ill of the God of the Jews, &c.] See Irenæus, Book I. chap. 29. Tertullian against Marcion, and Epiphanius concerning the same.

(b) Sheltered them felves under the Name, &c] See Gal. II. 2. VI. 13, 14. Philip. III. 18. Irenæus, Book III. Chap. 28. Epiphanius concerning the Ebionites. (c) That they might profess their Religion, &c.] Ass IX. 20. XIII. and many times in that Book. Philo against Flacus; and concerning the Embassy, Josephus every where. To which may be added L. Generaliter, D. de Decurionibus, and Lib. I. C. de Judais. Tertullian, in his Apology, says, But the Jews read their Law

out Punishment. (a) But these very Men were dislowned by all other Christians every where, (b) in those times, when all pious Persons that differed from one another, were very patiently borne with, according to the Command of the Apostles. The first fort of these Corrupters of Christianity are, I think, fufficiently confuted above, where we have shewn that there is but one true God, whose Workmanship the World is: And indeed it is sufficiently evident, from those very Books which they, that they might in some measure appear to be Christians, receive; (c) such as the Gospel of St Luke in particular: It is, I say, evident, that Christ preached the fame God, which Mofes and the Hebrews worshipped. We shall have a better Opportunity to confute the other fort, when we come to oppose those who are Jews, and willing to be called fo. In the mean time I shall add only this; that the Impudence of those Men is very furprising, who undervalue the Authority of Paul, when there was not any one of the Apostles who founded more Churches; nor of whom there were fo many Miracles related, at that time when, as was before observed, the Facts might be easily inquired into. And if we believe his Miracles,

Law openly; they generally purchase Leave by a Tribute, which they gather upon all Sabbath-Days.

(a) But these very Men were disowned, &c.] Tertullian, in his Ist against Marcion, says, You cannot find any Church of Apostolical Order, who are not Christians out of regard to the Creator.

(b) In those times, &c.] See what will be said of this Mat-

ter at the End of the VIth Book. Add also Irenæus's E-pistle to the Victor, and what ferom writes concerning it in his Catalogue; and Cyprian in his African Council. Judging no Man, nor removing any one from the Right of Communion, for his differing in Opinion.

(c) Such as the Gospel of St Luke, &c.] Tertullian in his VIth Book against Marcion, makes it appear very plainly.

what Reason is there, why we should not believe him in his heavenly Visions, and in his receiving his Instructions from Christ? If he was so beloved of Christ; it cannot possibly be, that he should teach any thing disagreeable to Christ, that is, any thing false; and that one thing, which they find fault with in him, namely, his Opinion concerning the Freedom procured to the Hebrews, from the Rites formerly injoined by Moses; there could be no Reason for his teaching it, but the Truth; (a) for he was circumcifed himself; (b) and obferved most of the Law of his own accord: And for the fake of the Christian Religion, (c) he performed things much more difficult, and underwent things much harder than the Law commanded, or that he had Reason to expect upon the Account of it; (d) and he was the Cause of his Disciples doing and bearing the fame things: Whence it is evident, he did not deliver any thing, to please the Ears of his Hearers, or for their Profit; when he taught them, (e) instead of the Fewish Sabbath, to spend every Day in Divine Worship; instead of the small Expence the Law put them to, (f) to bear the Loss of all their Goods; (g) and instead of offering Beafts to God, to offer their own Blood to

(a) For he was circumcifed, &c.] Philip. III. 5.

(b) And observed most of the Law, &c.] Acts XVI 3. XX. 6. XXI. and the following Chap.

(c) He performed things, &c.] 2 Cor. XI. 23. and the following Verses; and every where in the Acts. See also I Cor. XI. 3. 2 Cor. XI. 30. XII.

(d) And be was the Caufe,

&c.] Acts XX. 29. Rom. V. 3. VIII. XII 12. 2 Cor. I. 4, 8. II. 4. VI. 4. 1 Theff. I. 6. 2 Theff. I. 6.

(e) Instead of the Jewish Sabbath, &c.] Acts II. 46. V. 42. 1 Tim. V. 5. 2 Tim. I. 3.

(f) To bear the Loss of all, &c.] 2 Cor. VI. 4. XII. 10. (g) And instead of offering Beafts, &c.] Rom. VIII. 36.

2 Cor. IV. 11. Phil. I. 20.

ceiving these Books; beside what has been already said, concerning the Miracles which were done by the Writers of them, and the particular Care of God about things of this Nature; is sufficient to induce all impartial Men, to give Credit to these Relations; because they are ready to believe many other historical Books which have not any Testimonies of this kind; unless very good Reason can be given to the contrary; which cannot be done here.

SECT. XI. An Answer to the Objection, of some things being contained in these Books, that are impossible.

For if any one should say, that there are some things related in these Books, that are impossible to be done; (b) we have before shown, that there are some things which are impossible to be done by Men, but are possible with God; that is, such as do not include any Contradiction in themselves; amongst which things, are to be reckoned those, which we account most wonderful, the Power of working Miracles, and calling the Dead to Life again; so that this Objection is of no Force.

⁽a) That Peter, John, and (b) We have before shewn, James, &c.] Gal. II. 9. And &c.] Book II.

1 Cor. XV. 11. 2 Cor. XI. 5.

XII. 11.

SECT. XII. Or disagreeable to Reason.

Nor is there more Heed to be given to them, who fay, that there are some Doctrines to be found in these Books, which are inconsistent with right Reason. For first, this may be disproved by that great Multitude of ingenious, learned and wife Men, who have relied on the Authority of these Books, from the very Beginning: Also, every thing that has been shewn in the first Book, to be agreeable to right Reason, viz. that there is a God, and but one, a most perfect Being, all-powerful, loving, wife, and good; that all things which are, were made by him; that his Care is over all his Works, particularly over Men; that he can reward those that obey him, after this Life; that we are to bridle sensual Appetites; that there is a natural Relation betwixt Men, and therefore they ought to love one another: All these we may find plainly To affirm any thing delivered in these Books. more than this for certain, either concerning the Nature of God, or concerning his Will, (a) by the mere Direction of human Reason, is an unfafe and fallible thing; as we may learn from the many Opinions of the Schools different from one another, and of all the Philosophers. Nor is this at all to be wondered at; for if they who dispute (b) about the Nature of their own Minds, fall into fuch widely different Opinions; must it not necesfarily be much more so with them, who would determine any thing concerning the Supreme Mind, which is placed fo much out of our Reach? If they

own Minds, &c.] See Plutarch's Works, Book IV. or the Opinions of the Philosophers. And Stobæus's Physicks, Chap. XI.

⁽a) By the mere Direction of, &c.] Matt. XI. 27. Rom. XI. 33, 34, 35. 1 Cor. II. 11, 16. (b) About the Nature of their

they who understand human Affairs, affirm it dangerous (a) to pry into the Councils of Princes, and that therefore we ought not to attempt it; who is fagacious enough to hope, by his own Conjectures. to find out which it is, that God will determine of the various kinds of those things that he can freely will? Therefore Plato faid very well, that (b) none of these things could be known without a Revelation: And there can be no Revelation produced, which can be proved truly to be fuch, by greater Testimonies than those contained in the Books of the New Testament. There is so far from being any Proof, that it has never yet been afferted, that God ever declared any thing to Man, concerning his Nature, that was contradictory to these Books; nor can there be any later Declaration of his Will produced, that is credible. And if any thing was commanded or allowed, before Christ's time, of those fort of things which are plainly indifferent, or certainly not at all obligatory of themselves, nor plainly evil; this does not oppose these Books; (c) because in such things the former Laws are nulled by the latter.

(a) To pry into the Councils of Princes, &c] Tacitus fays fo in the VIth of his Annals.

(b) None of these things could be known, &c] The Place is in his Phædon, and also in Timæus. It was well said by Ambrose. Who should I rather believe concerning Ged, than God himself?

(c) Because in such things, &c.] The latter Constitutions are more walid than the former. It is a Saying of Modestinus, L. Ultima, D. de Constitutionibus Principum. Tertullian, I think, says he, that in human Consti-

tutions and Decrees, the latter are more binding than the former. And in his Apology: Ye lop and here down the ancient and foul Wood of the Laws, by the new Axes of the Decrees and Edicts of the Princes. And concerning Baptism. In all Things we are determined by the latter; the latter things are more binding than those that went before. Plutarch, Sympof. IX. In Decrees and Laws, in Compacts and Bargains, the latter are esteemed stronger and firmer than the former.

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SECT. XIII. An Answer to this Objection, that some Things are contained in these Books which are inconfistent with one another.

IT is objected by some; that the Sense of these Books, is sometimes very different: But whoever fairly examines this Matter; will find, that on the contrary, this is an Addition to the other Arguments, for the Authority of these Books; that in those Places which contain any Thing of Moment, whether in Doctrine or History, there is every where fuch a manifest Agreement, as is not to be found in any other Writers of any Sect; (a) whether they be Jews, (b) or Greek Philosophers, (c) or Physicians, (d) or Roman Lawyers; in all which we very often find, that not only they of the fame Sect, contradict one another, (e) as Plato and Xenophon do, (f) but very often the same Writer sometimes afferts one Thing, and fometimes another; as

(a) Whether they be Jews, &c.] The different Opinions amongst whom, as they are to be seen in other Places, so likewife in Manasses the Son of Ifrael, a very learned Man in this fort of Learning, in his Books of the Creation and Refurrection.

(b) Or Greek Philosophers, &c.] See the forecited Book of the Opinion of the Philoso-

phers.

(c) Or Physicians, &c] See Galen of Sects, and of the best Sect; and Celfus of Phyfick, in the Beginning; to which the Spagirici may be added.

(d) Or Roman Lawyers, &c.] There was a remarkable Difference of Old, between the Sabiniani and Proculiani; and now betwixt those who follow Bariolus and his Followers, and those who follow Cujacius and others who were more learned. See Gabriel's Common, more Common, and most Common Sentences.

(e) As Plato and Xenophon do, &c.] See Xenophon's Epifile to Aschines, the Disciple of Socrates. Athenaus I. Laërtius's Life of Plato; and Gellius, Book XIV.

(f) But very often the same riter, &c.] Many have Writer, &c.] Many have flewn this, of Aristotle; and others, of the Roman Lawyers.

if he had forgot himfelf, or did not know which to affirm: But these Writers, of whom we are speaking, all urge the same Things to be believed, deliver the fame Precepts concerning the Life of Christ, his Death, and Return to Life again; The main and principal Things, are every where the And as to some very minute Circumstances, which make nothing towards the main Thing, we are not wholly at fuch a Loss for a fair Reconciliation of them, but that it may eafily be made; tho we are ignorant of fome Things, by reason of the Similitude of Things that were done at different Times, the Ambiguity of Names, one Man's or Place's having many Names, and fuch like. Nay, this very Thing, ought to acquit these Writers of all Suspicion of Deceit; because they who bear Testimony to that which is false, (a) are used to relate all Things fo by Agreement, that there should not be any Appearance of Difference. And, if, upon the Account of some small Difference. which cannot be reconciled, we must immediately disbelieve whole Books; then there is no Book, especially of History, to be believed; and yet Polybius, Halicarnassensis, Livy, and Plutarch, in whom fuch Things are to be found, keep up their Authority amongst us, in the principal Things; how much more reasonable then is it, that such Things should not destroy the Credibility of those, whom we fee, from their own Writings, have always a very

culator, lib. I. parte IV. de Tege in pr. n. 81. A very exact Knowledge of all Circumstances, is not necessary in a Witness. See Luke I. 56. III. 23. John II. 6. VI. 10, 19. XIX. 14.

⁽a) Are used to relate all Things, &c] This is what the Emperor Adrian affirms; in Witnesses, we are to examine whether they offer one and the same premeditated Speech: L. Testium D. de Testibus. Spe-

very great Regard to Piety and Truth? There remains another Way of confuting Testimonies, from contrary external Testimonies.

SECT. XIV. An Answer to the Objection from external Testimonies: Where it is shown that they make more for these Books.

But I confidently affirm, that there are no fuch Things to be found; unless any one will reckon amongst these, what is said by those who were born a long while after; and they fuch, who professed themselves Enemies to the Name of Christ, and who therefore ought not to be looked upon as Witnesses. Nay, on the contrary, though there is no need of them, we have many Testimonies, which confirm some Parts of the History delivered in these Books. Thus that Jesus was crucified, that Miracles were done by him and his Disciples, both Hebrews and Heathens relate. Most clear Testimonies of Josephus, published a little more than forty Years after Christ's Death, are now extant, concerning Herod, Pilate, Festus, Felix, John the Baptist, Gamaliel, and the Destruction of Jerusalem; which are exactly agreeable to what we find amongst the Writers of the Talmud, concerning those Times: The Cruelty of Nero towards the Christians, is mentioned by Tacitus: And formerly there were extant Books of private Persons, (a) such as Phlegon,

(a) Such as Phlegon, &c.] Book XIII. of his Chronicon or Olympiads, in these Words " In " the fourth Year of the CCIId

" feen in the Heavens; and " there was a great Earthquake " in Bithynia, which over-" turned a great Part of Ni-" caa." These Words are to be feen in Eusebius's and Jerom's Chronicon. And Origen mentions the same Thing,

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[&]quot;Olympiad, there happened " the greatest Eclipse of the " Sun that ever was known;

[&]quot; there was fuch a Darkness of " Night at the Sixth Hour of

[&]quot; the Day, that the Stars were

Tract. XXXV. upon Mat. and in his IId against Celfus.

(a) and the publick Acts, to which the Christians appealed; (b) wherein they agreed, about the Star that appeared after the Birth of Christ; about the Earthquake, and the preternatural Eclipse of the Sun at full Moon, about the Time that Christ was crucified.

SECT. XV. An Answer to the Objection of the Scriptures being altered.

I see no other Objection can be made against these Books; unless it be that they have not continued to be the same, as they were at the Beginning. It must be owned, that as in other Books, so in these, it might happen, and has happened, that through Carelessiness or Perversenss in the Transcribers, some Letters, Syllables, or Words, may be changed, omitted, or added. (c) But it is very unreasonable

(a) And the publick A&s, &c.]
See Tertullian's Apology,
CXXI. This Event which has
befallen the World, you find related in your Mystical Books.

(b) Whereinthey agreed. &c.] Chalcidius the Platonift, in his Commentary on Timeus.
"There is another more Holy and more Venerable History, which relates the Appearance of a new Stat, not to foretel Diseases and Death, but the Descent of a venerable God; who was to preserve Mankind, and to show Favour to the Affairs of Mortals; which Star she Wise Men of Chalded ob-

" ferving, as they travelled in

" the Night, and being very

" well skilled in viewing the

" Heavenly Bodies, they are

"fo great a God."

(c) But it is very unreasonable, &c] This is now very manifest, from the most accurate Collection of the various Readings of the New Testament, and especially from the

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Readings of the New Testament, and especially from the Edition of Dr Mills. Tho' there is a great Varlety, yet no new Doctrine can be raised from thence, nor no received one confuted; no History of any Moment, in regard to the Truth of the Christian Religion, which was before believed from the Books of the New Testament, is on that Account

" faid to have fought after the

" New Birth of this God; and

" having found that Majeffy
in a Child, they paid him

"Worship, and made such

" Vows as were agreeable to

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unreasonable, that because of such a Difference of Copies, which could not but happen in fo long time, there should arise any Controversy about the Testament or Book itself; because both Custom and Reason require, that that should be preferred before the rest, which is to be found in the most antient Copies. But it can never be proved, that all the Copies are corrupted by Fraud, or any other way, especially in those Places which contain any Doctrine, or remarkable Point of History; for there are no Records that tell us that they were fo. nor any Witnesses in those Times: And if, as we before observed, any thing be alleged by those who lived a long Time after, and who shew the most cruel Hatred against those who were Defenders of these Books; this is to be looked upon as Reproach, and not Testimony. And this which we have now faid, may fuffice in Answer to those, who object that the Scripture may have been altered: Because he that affirms this, especially against a Writing which has been received fo long and in fo many Places, (a) ought himself to prove that which he prefumes. But that the Folly of this Objection may more plainly appear, we will show that That which they imagine to be, neither is, nor can be done. We have before proved these Books to have been wrote by those whose Names they bear; which being granted, it follows that one Book is not forged for the fake of another. Neither is any remarkable Paffage altered; for fuch an Alteration must have

to be rejected; nor any that was before unknown, to be collected from the various Readings. And what is faid of the Books of the New Testament, the same we are to

conceive faid of the Old Testament. Le Clerc.

⁽a) Ought himself to prove, &c.] L. ult C. de Edicto Divi Adriani tollendo.

fomething defigned by it, and then that Part would plainly differ from those other Parts and Books which are not altered, which is no where to be feen; nay, as we observed, there is a wonderful Harmony in the Sense every where. Moreover, as foon as any of the Apostles or Apostolical Men, published any Thing; doubtless the Christians took great Care to have many Copies of it, as became pious Persons, and such as were desirous of preserving and propagating the Truth to Posterity; and these were therefore dispersed, as far as the Name of Christ extended itself, through Europe, Afia, and Egypt, in which Places the Greek Language flourished; and, as we before observed, some of the original Copies were preserved for two hundred Years. Now no Book, of which fo many Copies had been taken, that were kept, not by some few private Persons, but by the Care of whole Churches, (a) can be corrupted. To which we may add, that in the very next Ages, these Books were translated into the Syriac, Æthiopic, and Latin Tongues; which Versions are now extant, and do not any where differ from the Greek Books in any Thing of Moment. And we have the Writings of those, who were taught by the Apostles themselves, or their Disciples, who quote a great many Places of these Books in that Sense which we now understand them. Nor was there at that Time, any one in the Church, of so great Authority, as to have been obeyed, if he had defigned to alter any Thing; as

(a) Can be corrupted, &c.] That is, so as that it should run through all the Copies, and corrupt all the Versions; for otherwise wicked Men, who are obstinately bent on their own Opinions, may here and

there corrupt their own Copies; as not only Marcion did, but also some Library keepers, who had a better Judgment; as we have shown in our Ars Critica, Part III. Sect. 1. C. XIV. Le Clerc.

is fufficiently manifest from the Liberty taken by Irenaus, Tertullian, and Cyprian, to differ from those who were of the highest Rank in the Church. And after the Times now mentioned, many others followed, who were Men of great Learning, and as great Judgment; who, after a diligent Enquiry, received those Books, as retaining their original Purity. And further, what we now faid concerning the different Sects of Christians, may be applied here also; that all of them, at least all that own God to be the Creator of the World, and Christ to be a new Lawgiver, make use of these Books as we now have them. If any attempted to put in any Thing, they were accused of Forgery by the rest. And that no Sect was allowed the Liberty to alter these Books according to their own Pleasure, is sufficiently evident from hence; that all Sects fetched their Arguments against the rest from hence. And what we hinted concerning the Divine Providence, relates as much to the principal Parts, as to the whole Books; that it is not agreeable thereto, that God should suffer so many thousand Men, who were regardful of Piety, and fought after eternal Life with a fincere Intention, to fall into an Error that they could not possibly avoid. And thus much may fuffice for the Books of the New Testament, which if they were alone extant, were fufficient to teach us the True Religion.

SECT. XVI. The Authority of the Books of the Old Testament.

But fince God has been pleased to leave us the Records of the Jewish Religion, which was of Old the true Religion, and affords no small Testimony to the Christian Religion; it is not foreign to our Purpose, to see upon what Foundation the Credibility of these is built. That these Books are theirs

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to whom they are ascribed, appears in the same Manner, as we have proved of our Books. And they whose Names they bear, were either Prophets, or Men worthy to be credited; such as Escara, who is supposed to have collected them into one Volume, at that Time, when the Prophets Haggai, Malachi, and Zecharias were yet alive. I will not here repeat what was said before, in Commendation of Moses. And not only that first Part, delivered by Moses, as we have shewn in the first Book, but the later History is confirmed by many Pagans.

(a) Thus the Phænician Annals mention the Names

(a) Thus the Phoenician Annals, &c] See what Josephus cites out of them, Book VIII. Ch. 2. of his Antient History; where he adds, that if any one would fee the Copies of those Epiftles, which Solomon and Hirom wrote to each other, they may be procured of the publick Keepers of the Records at Tyrus, (we must be cautious how we believe this; however fee what I have faid upon 1 Kings V. 3.) There is a remarkable Place concerning David, quoted by Josephus, Book VII. Ch. 6, of his Antient History, out of the IVth of Damascenus's History. "A long " while after this, there was a " certain Man of that Coun-" try, who was very powerful, " his Name was Adadus, who " reigned in Damascus, and " the other Parts of Syria, ex-" cept Phænice: He waged "War with David King of " Judaa, and having fought " many Battles, the last was " at Euphrates, where he was

" overcome : He was ac-" counted one of the best of " Kings, for Strength and Va-" lour: After his Death, his " Children reigned for Ten. "Generations, each of them " continuing his Father's Go-"vernment and Name; in "the fame Manner as the " Egyptian Kings are called " Ptolemies. The Third be-" ing the most potent of them " all, being willing to recover " the Victory his Grandfather " had loft, made War upon "the Jews, and laid waste that which is now called "Samaria." The first Part of this History we have in 2 Sam. VIII 5. 1 Chron. XVIII. and the latter Part in 1 Kings XX. where see Josephus. This A-dadus is called by Josephus, Adar ; and Adores by Juftin, out of Trogus. Eusebius in his Gospel Prepar. Book IV. Ch. 30. tells us more Things concerning David, out of Eupolemus. And the forementioned Josephus, in the same Chap. and M 3

Names of David and Solomon, and the League they

in his Ist against Appion, brings this Place out of Dius's Phanician History. " After Abiba-" lus's Death, his Son Hirom "reigned; this Man increased the Eaftern Part of the City; " and much enlarged the City; "and he joined Jupiter Olym-" pius's Temple to the City, "which before stood by itself " in an Island, by filling up "the Space between; and he " adorn'd it with the Gifts of "Gold offered to the Gods; " he also went up to Libanus, " and cut down Wood to a-"dorn the Temple with. And "they fay that Solomon, who " reigned in Jerusalem, sent Riddles to Hirom, and received some from him; and " he that could not resolve the Riddles, was to pay a large " Sum of Money. Afterwards Abdemonus, a Man of Tyre, " resolved the Riddles that " were proposed, and sent o-" thers, which Solomon not re-" folving, paid a large Sum of " Money to Hirom." He afterwards adds a famous Place of Menander, the Ephefian, who wrote the Affairs of the Greeks and Barbarians " Af-" ter Abibalus's Death, his " Son Hirom succeeded in the "Government; he liv'd thirty-" four Years, and inclosed a " large Country, and erected " the Golden Pillar in Jupi-" ter's Temple. He after-" wards cut down Wood from " the Mountain call'd Libanus, " Cedar-Trees for the Roof of "the Temple, and pulled

" down the Old Temples, and " built New. He confecrated " the Grove of Hercules and " Aftarte. He first laid the " Foundation of Hercules's in "the Month Peritius, and " afterwards Aftarte's, about " the Time that he invaded " the Tityans for not paying "Tribute, and returned after " having reduced them. " bout this Time, there was " one Abdemonus a young Man, " who overcame, in explaining " the Riddles proposed by So-" lomon, the King of Jerusa-" lem. The Time from this "King, to the Building of " Carthage, is reckoned thus. " After Hirom's Death ; Bele-" azar his Son succeeded in " the Kingdom; who lived " forty-three Years, and reign-" ed feven. After him was "his Son Abdastratus, who " lived twenty-nine Years, and " reigned nine. This Man was " flain by the four Children " of his Nurse, who laid in " Ambush for him; the el-" dest of which reigned twelve "Years. After these was A-" fartus, the Son of Delæftar-" tus, who lived fifty-four Years, " and reigned twelve. After " him came his Brother Aferg-" mus, who lived fifty-four "Years, and reigned nine: " This Man was killed by his " Brother Pheletes, who seized "the Kingdom, and reigned " eight Months; he lived fifty "Years; he was flain by Itho-" balus, the Priest of Afarte, " who reigned thirty - two " Years,

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"Years, and lived fixty-eight. " He was facceeded by his Son " Badezorit, who lived forty-" five Years, and reigned fix. " His Successor was Matgemus " his Son, who lived thirty-" two Years, and reigned nine: "He was succeeded by Pygma-" lion, who lived fifty - fix "Years, and reigned forty-" feven. In his feventh Year, "his Sifter, who fled from " him, built the City of Car-" thage in Lybia." Theophilus Antiochenus, in his IIId Book to Antolychus, has fet down this Place of Menander, but has contracted it. Tertullian in his Apology, ch. 19. fays, We must look into the Records of the most Antient Nations, Egyptians, Chaldaans, Phoenicians, by whom we are supplied with Knowledge. Such as Manethon the Egyptian, or Berofus the Chaldean, or Hirom the Phanician, King of Tyre; and their Followers, Mendesus, Ptolomæus, and Menander the Ephefian, and Demetrius Phalereus, and King Juba, and Appion and Thallus. This Hirom, and Solomon, who was Cotemporary with him, arementioned also by Alexander Polyhister, Menander, Pergamenus, and Lætus in the Phænician Accounts, as Clemens affirms, Storm. I. whence we may correct Tatian, who wrote Xai-To, Chætus, for Adito, Lætus, who is reported to have translated into Greek, what Theodotus, Hypficrates, and Mo-

chus wroteabout Phanicia. The Memory of Hazael King of Syria, whose Name is in 1 Kings XIX. 15. 2 Kings VIII. 11. XII. 17. XIII. 3, 24. is preferved at Damascus, with Divine Worship, as Josephus relates, Book IX. ch 2. of his Antient History. The same Name is in Justin, out of Trogus. Concerning Salmanafar, who carried the Ten Tribes into Captivity, as it is related in 2 Kings XVIII. 3, &c. and who took Samaria, 2 Kings XVIII 9. there is a Place of Menander the Ephefian, which I mentioned before, in Tolephus, Book IX. Ch. 14. " Elu-" læus reigned thirty-fix Years; "this Man with a Fleet re-"duced the Cittæans, who " revolted from him. But the "King of Affyria fent an Ar-" my against them, and brought "War upon all Phænicia; and " having made Peace with "them all, returned back a-" gain. But Sidon, Arce, Pa-" lætyrus, and many other "Cities, who had yielded "themselves to the King of " Affyria, revolted from the " Tyrian Government; yet the "Tyrians not submitting, the "King of Affyria returned upon them again, after he " had received from the Pha-" nicians, fixty Ships and eight "hundred Rowers. Against " which, the Tyrians coming " out with twelve Ships, broke " their Enemies Ships in Pieces, " and took five hundred Men M 4. " Prisoners,

well as the Hebrew Books mention, (a) Nabuchadonofor,

"Prisoners; hereupon the " Price of every Thing was "raised in Tyre. Then the " King of Affyria departed, " and placed Guards upon the "River, and upon the Water-" Pipes, that they might hin-" der the Tyrians from draw-"ing any; and this they did "for five Years, and they " were forced to drink out of "Wells which they digged." Tosephus adds in the same Place, that Salmanafar, the Name of this King, remained till his Time in the Tyrian Records. Senzacherib, who fubdued almost all Judæa, except Ferufalem as it is related, 2 Kings XVIII. 13. 2 Chron. XXXII. 1. Ifaiab XXXVI. 1. his Name and Expeditions into Afia, and Egypt are found in Berofus's Chaldaicks, as the fame Josephus teflifies, Book X. ch. 1. and Herodotus in his IId Book mentions, the same Sennacherib, and calls him King of the Arabians and Affyrians. Baladan, King of Babylonismentioned in 2 Kings XX. 12. and Isaiah XXXIX. And the same Name is in Berofus's Baby onicks, as Josephus testifies in his Antient History, Book X. Ch 3. Herodotus mentions the Battle in Mageddo, in which Nechao King of Egypt overcame the Jews; (which History is in 2 Chron. XXXV. 22 Zech. XII. 1.) in the forefaid IId Book, in these Words. And Necho encountred the Syzians, (for fo Herodotus always

calls the Jews, as do others also,) in a Land Battle, and overcame them in Magdolus.

(a) Nabuchadonofor, &c.] Concerning him, fosephus has preferved us a Place of Berojus, in the Xth of his Ancient History, and in his first Book against Appion; which may be compared with Eusebius, who in his Chronicon about these Times, and in his Prepar. Book IX ch. 40, and 41, produces this and the following Place of Abydenus. " Nabopal-" lafarus his Father, hearing "that he who was appointed "Governor over Egypt, and " the Places about Calo Syria " and Phanice, had revolted, " being himself unable to bear " Hardships, he invested his "Son Nabuchadonofor, who " was a young Man, with " Part of his Power, and fent " Him against him. And Na-" buchadonofor, coming to a " Battle with the Rebel, smote "him, and took him, and " reduced the whole Land to " his Subjection again. It hap-" pened about this Time, that " his Father Nabopallafarus " fell fick, and died, in the " City of Babylon, after he " had reigned twenty - nine " Years. Nabuchadonofor in a " little Time hearing of the " Death of his Father, after " he had put in order his Af-" fairs in Egypt, and the rest " of the Country, and com-" mitted to some of his Friends

" the Power over the Captives

of the Jews, Phanicians, " Syrians, and the People a-"bout Egypt, and ordered e-" very thing that was left of " any Use, to be conveyed to Babylon, he himself with a " few, came through the Wil-"dernefs to Babylon; where "he found Affairs fettled by " the Chaldeans, and the Go-" vernment maintained under "one of the most eminent a-" mongst them, so that he " inherited his Father's King-" dom entire; and having ta-" ken a View of the Captives, "he ordered them to be dif-" perfed by Colonies, through-" out all the proper Places in " the Country about Babylon. " And he richly adorned the "Temple of Belus and others, " with the Spoils of the War; " and he renewed the ancient "City of Babylon, by adding " another to it; fo as that af-" terwards, in a Siege, the " River might never be turned " out of its Course, to affault "the City. He also encom-" paffed the City with three " Walls within, and three " without, some made of Tile " and Pitch, others of Tile " alone. The City being thus " well walled, and the Gates " beautifully adorned; he add-" ed to his Father's Palace, a " new one, far exceeding it " in Heighth and Costliness; " to relate the Particulars of "which would be tedious. " However, as exceeding great " and beautiful as it was, it " was finished in fifteen Days; " on this Palace he built very " high Walks of Stone, which " to the Sight appeared like

" Mountains, and planted them " with all forts of Trees, and " made what they call a Pen-" file Garden for his Wife, " who was brought up in Me-" dia, to delight herself with " the Prospect of the moun-" tainous Country. After he " had begun the foremention-" ed Wall, he fell fick and "died, having reigned forty-three Years." This Wife of Nabuchadonofor, is Nitocris, according to Herodotus, in his Ist Book, as we learn from the great Scaliger, in his famous Appendix to the Emendation of Time. These things are explained by Curtius, in his Vth Book, to which I refer you; and partly by Strabe, BookXV. and Diodorus, Book II. Berofus, out of whom we have quoted these things, and those before, was the Priest of Belus, after Alexander the Great's time; to whom the Athenians erected a Statue with a golden Tongue, in the publick Gaming-Place, for his Divine Pre-This is mentioned dictions. by Pliny, Book VII. Ch. 37. of his Natural History. Athenæus in his XVth, calls his Book Babylonica. Tatian (who himself also affirms, Berosus mentions Nabuchadonofor,) and Clemens call it Chaldaica. King Juba confesses, that he took out hence what he wrote concerning the Affairs of Syria, as Tation ob-He is also mentioned ferves. by Vitruvius, and by Tertullian in his Apology, and by the Writer of the Alexandrian Chronicon. Eusebius, both in his Chronicon, and in the End of the IXth

IXth of his Praparat. tells us. that Nabuchadonofor is mentioned also in Abydenus, who wrote of the Affyrians: The Words are thefe. " Meghasthe-" nes fays, that Nabuchodrofo-" rus was stronger than Hercu-" les, and waged War against " Lybia and Iberia, and having overcome them, he planted " them in feveral Colonies on " the right Shore of the Sea. " And the Chaldwans relate " moreover concerning him, "that as he was going into " his Palace on a certain time, " he was inspired by a God, " and spake the following " Words. I Nabuchodrosorus of foretel a fad Calamity that " will befal you, O Babylo-" nians; which neither Belus, " our Forefather, nor Queen " Beltis could persuade the " Fates to avert : There shall " come a Persian Mule, who " affifted by your Gods, shall " bring Slavery upon you; "Medus, the Glory of the " Affyrians, will also help to " do this. I wish that before " he betrays his Countrymen, " fome Charybdis, or Sea, " would fwallow him up and " destroy him; or that he " were directed another way, " through ' the Wilderness, " where there are no Cities, " or Footsteps of Men, where " the wild Beafts feed, and " the Birds fly about: That " he might wander folitary " amongst the Rocks and " Dens, and that a happy End " had overtaken me, before " these things were put into " my Mind. Having prophe-" fied this, he fuddenly dif-

" appeared." Compare this last with that which is faid of this Nabuchadonofor, in the Book of Daniel; the first out of Megasthenes, we have also in 70sephus, Book X. Chap. II. of his Ancient History; and he fays it is in the IVth of his Indian History. Eusebius likewife has this concerning Nabuchadonosor, out of Abydenus. " It is reported (of the Place " where Babylon stands,) that "at first, it was all Water. " called Sea, but Belus drained " it, and allotted to every one " his Portion of Land, and in-" compassed Babylon with a "Wall, which Time has worn " out. But Nabuchadonofor " walled it again, which re-" mained till the Macedonian " Empire; and it had brazen "Gates." And a little after: " When Nabuchadonofor came " to the Government, in fif-" teen Days time, he walled " Babylon with a triple Wall, " and he turned out of their " Course, the Rivers Armacale " and Acracanus, which is " an Arm of Euphrates. And " for the City of the Sippare-" nians, he digged a Pool " forty Furlongs round, and " twenty Fathom deep; and " made Sluices to open, and " water the Fields: They call " them Guides to the Aqua-" duets. He also built up a "Wall to exclude the Red " Sea; and he rebuilt Teredon, " to hinder the Incursions of " the Arabians; and he plant-" ed his Palace with Trees, " called the Penfile Gardens." Compare this with Dan. IV. 27. And Strabo, Book XV.

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quotes these Words also out of the same Magasthenes. " Na-" buchadonosor, whose Fame " amongst the Chaldeans is " greater than Hercules, went " as far as the Pillars." There were others, who touched upon the History of this King, but we have only the Names of them remaining. Diocles in the IId of his Persian History, and Philostratus, in that of the Indians and Phanicians, who fays that Tyre was befieged by him XIII Years, as Josephus tells us, in the forecited Place of his Ancient History, and in his Ist Book against Appion, where he quotes the following Words out of the publick Acts of the Phænicians. " When " Ithobalus was King, Nabu-"chadonofor befieged Tyre " thirteen Years. After him, " Baal reigned ten Years; af-" ter him, Judges were appointed to govern Tyre; Eccibalus, the Son of Baf-" lacus, two Months; Chelbes " the Son of Abdaius, ten " Months; Abbarus the High-" Priest, three Months; Mut-" gonus, and Geraftratus, the "Sons of Abdelinus, were " Judges fix Years; betwixt "whom, Belatorus reigned " one. After his Death, they " fent and fetched Cerbalus " from Babylon; he reigned " four Years. After his Death "they fent for his Brother " Hirom, who reigned twenty 1' Years. In his time, Cyrus

" the Perfian flourished." For the exact Agreement of this Computation with the Sacred Books, see Josephus in the forecited Book against Appion : Where follows in Josephus. these Words concerning Heca-" The Persians, says tæus. " he, drew many Millions of " us to Babylon." And concerning the War of Sennacherib. and Nabuchadono for's Captivity. fee the Place of Demetrius in Clemens, Strom I. Hecatæus's authority is very little to the Purpose, because he is a spurious Writer. See Ger. J. Vossius upon the Greek Historians. Le Clerc. (a) And other Chaldeans. &c.] After the forecited Words

of Berosus, follow these, according to Josephus, in both the Places now mentioned. " His Son Evilmaradoch was " made Head of the King-"dom; he managed Affairs " unjustly and wantonly; af-" ter he had reigned two "Years, he was treacheroufly " flain by Neriglissorous, who " married his Sister; after his " Death, Neriglissorous, who "thus killed him, possessed " the Government, and reign-" ed four Years. His Son La-" borosoarchodus, a Youth, reign-

"ed nine Months; but because there appeared in him
many evil Dispositions, he
was slain by the Treachery

" of his Friends. After his
" Death, they who killed him,
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" agreed to devolve the Go-

" vernment

" vernment upon Nabonnedus. " a certain Babylonian, who "was also one of the Con-" fpirators. In this Reign. "the Walls of the City Ba-" bylon, along the River, were " beautified with burnt Brick " and Pitch. In the feven-"teenth Year of his Reign, "Cyrus came out of Perfia, with a great Army, and " having subdued all the rest of Afia, he came as far as ** Babylon; Nabonnidus, hearing of his coming, met him with a great Army also, but "he was overcome in the " Battle, and fled away with " a few, and shut up himself " in the City of the Borfippeni. . Then Cyrus having taken " Babylon, ordered the out-" ward Walls of the City to " be razed, because the Peo-" ple appeared to be very " much given to change, and " the Town hard to be taken; " and went from thence to " Borsippus, to besiege Nabon-" nidus; but he not enduring " the Siege, yielded himself " immediately; whereupon " Cyrus treated him kindly, and giving him Carmania to " dwell in, he fent him out of Babylonia; and Nabonni-" dus passed the Remainder of " his Days in that Country, " and died there." Eufebius, in the forementioned Place, has preserved the following Words of Abydenus, immediately after those now quoted concerning Nabuchadonofor. " Af-" ter him reigned his Son " Evilmaruruchus: His Wife's " Brother Neriglasarus, who " flew him, left a Son, whose " Name was Laboffoarascus.

"He dying by a violent Death, "they made Nabannidachus "King, who was not related " to him. Cyrus, when he " took Babylon, made this Man "Governor of Carmania." This Evilmerodach is mentioned by Name in 2 Kings XXV: 27. Concerning the reft, fee Scaliger. That of Cyrus's taking Babylon, agrees with this of Herodotus. " So Cyrus " made an Irruption as far as " Babylon; and the Babylo-" nians having provided an " Army, expected him: As " foon as he approached the "City, the Babylonians fought "with him; but to fave "themselves from being bea-" ten, they shut themselves " up in the City." Comp this with the LIft of Jeremiah, 20, 30, 31. Concerning the Flight at Borfippe, see Feremiah L1. 39. Concerning the drying up the River's Channel, Herodotus agrees with Jeremiah, LI. 39. The Words of Herodotus are, He divided the River, bringing it to a standing Lake, so that be made the ancient Current passable, having diverted the River. It is worth confidering, whether what Diodorus relates in his fecond Book concerning Belefis the Chaldaan, may not have respect to Daniel, whose Name in Chaldee was Beltasbazzar, Dan. I. The Truth of what we 7. read in Scripture, concerning the Chaldean Kings, is strongly confirmed by the Chronology of the Astronomical Canon of Nabonassar, as you may see in Sir John Marsham's Chronological Canon. Le Clerc.

Vaphres (a), the King of Egypt in Jeremiah, (b) is the same with Apries in Herodotus. And the Greek Books (c) are filled with Cyrus and his Succeffors (d) down to Darius; and Josephus in his Book against Appion, quotes many other things relating to the Jewish Nation: To which may be added, that that we above took (e) out of Strabo and Trogus. But there is no Reason for us Chriflians to doubt of the Credibility of these Books, because there are Testimonies in our Books, out of almost every one of them, the same as they are found in the Hebrew. Nor did Christ, when he blamed

(a) Vaphres, the King of Egypt, &c.] So the Seventy and Eusebius translate the Hebrew Word DIT Chephre. He was Contemporary with Nabuchadonofor.

(b) Is the same with Apries in Herodotus, &c.] Book II.

(c) Are filled with Cyrus, &c.] See the Places already quoted, and Diodorus Siculus, Book II. and Ctesias in his Perficks; and Justin, Book IV. Chap. 5. and the following. The Foundation of the Temple of Jerusalem was laid in Cyrus's time, and was finished in Darius's, according to Berosus, as Theophilus Antiochenus proves.

(d) Down to Darius, &c.] Cadomannus. See the forementioned Persons, and Æschylus's Account of Perfia, and the Writers of the Affairs of Alexander. In the time of this Darius, Jaddus was the High-Priest of the Hebrews, Nebem. XII. 22. the same that went out to meet Alexander the

Great, according to the Relation of Josephus, in his Ancient History, Book XI. 8. At this time lived Hecatæus Abderita, fo famous in Plutarch, in his Book concerning Ifis, and Laërtius in Pyrrho; he wrote a fingle Book concerning the Tews, whence Tosephus in Book II. against Appion, took a famous Description of the City and Temple of Jerusalem; which Place we find in Eufebius, Book IX. Chap. 9. of his Gospel Preparation; and in each of them, there is a Place of Clearchus, who commends the Jewish Wisdom, in the Words of Ariftotle. And Josephus, in the same Book, names Theophilus, Theodoret, Mnaseas, Aristophanes, Hermogenes, Enemerus, Conoron, Zopyrion and others, as Persons who commended the Jews, and gave Testimony concerning Tewish Affairs.

(e) Out of Strabo and Tro-

gus, &c] Book I.

blamed many things in the Teachers of the Law. and in the Pharifees of his time, ever accuse them of fallifying the Books of Moses and the Prophets. or of using supposititious or altered Books. And it can never be proved or made credible, that after Christ's time, the Scripture should be corrupted in any thing of Moment; if we do but consider how far and wide the Jewish Nation, who every where kept those Books, was dispersed over the whole World. For first, the ten Tribes were carried into Media by the Assyrians, and afterwards the other two. And many of these, fixed themselves in foreign Countries, after they had a Permission from Cyrus to return; (a) the Macedonians invited them into Alexandria with great Advantages; the Cruelty of Antiochus, the Civil War of the Asmonæi, and the foreign Wars of Pompey and Sossius, fcattered a great many; (b) the Country of Cyrene was filled with Jews; (c) the Cities of Afia (d) Macedonia, (e) Lycaonia, (f) and the Isles of Cyprus, and

(a) The Macedonians invited them, &c.] Hecatæus transcribed by Josephus in his Ist Book against Appion, speaking of the Tews. Not a few, (viz. thousands, as appears from the foregoing Words) after the Death of Alexander, went into Egypt and Phænicia, by reason of the Commotions in Syria. To which we may add that of Philo against Flaccus. There are no less than ten bundred thousand Jews Inhabitants of Alexandria, and the Country about it, from the lower Parts of Lybia, to the Borders of Æthiopia. See moreover Josephus, Book XII. Chap. 2, 3. and the

following Book XIII. Ch. 4, 5, 6, 7, 8. XVIII. 10. And the Jews were free of Alexandria, Josephus XIV. 1.

(b) The Country of Cyrene was filled with Jews, &c.] See Josephus, Book XVI. 10. of his Ancient History. Ass VI. 9. XI. 20.

-(c) The Cities of Asia, &c.] Josephus XII. 3. XIV. 17. XVI. 4. Acts XIX.

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(d) Macedonia, &c.] Ads XVII.

(e) Lycaonia, &c.] Ads XIV. 18.

(f) And the Ises of Cyprus, &c.] Alls XIII. 5.

(a) and Crete, and others, were full of them; and that there was a vast Number of them (b) in Rome, we learn from (c) Horace, (d) Juvenal, and (e) Martial. It is impossible that such distant Bodies of Men,

(a) And Crete, &c.] Alls Alls XVIII. 2. XXVIII.

(b) In Rome, &c.] Josephus (c) Horace, &c.] Book I. XVII. 5. of his Antient History. Sat. IV.

And like the Jews, will force you to our Side.

And Sat. V.

-Let circumcifed Jews believe it.

And Sat. IX.

-This is the thirtieth Sabbath, &c.

(d) Juvenal, &c] Sat. IX.

Some are of Parents born, who Sabbaths keep.

And what follows, Sat. XIV.

(e) Martial, &c.] III. 4.
The Sabbath-keepers Fasts.

And in other Places; as VII. Rutilius, Book I. of his Itine. 29, and 34. XI. 97. XII. 57. rary.

To which we may add that of

I wish Judwa ne'er had been subdu'd By Pompey's War, or Titus's Command, The more suppress'd, the dire Contagion spreads, The conquered Nation crush the Conqueror.

Which is taken out of Seneca, who said of the same Jews; The Customs of the most wicked Nation, have prevailed so far, that they are embraced all the World over; so that the conquered give Laws to the Conquerors. The Place is in Augustin, Book IV. Chap. II. of

his City of God: He calls them the most wicked Nation, only for this Reason, because their Laws condemned the Neglect of the Worship of one God, as we observed before; upon which Account, Cato Major blamed Socrates. To which may be added, the Testiment

Men, should be imposed upon by any Art whatfoever, or that they should agree in a Falsity. We may add further, (a) that almost three hundred Years before Christ, by the Care of the Egyptian Kings, the Hebrew Books were translated into Greek, by those who are called the Seventy; that the Greeks might have them in another Language, but the Sense the same in the main; upon which Account they were the less liable to be altered. And the same Books, were translated into Chaldee, and into the Jerusalem Language; that is, half Syriac; (b) partly a little before, (c) and partly a little after Christ's time. After which, followed other Greek Versions, that of Aquila, Symmachus, and Theodotion; which Origen, and others after him, compared with the feventy Interpreters, and found no Difference in the History, or in any weighty Matters. Philo flourished in Caligula's time, and Josephus lived till Vespasian's. Each of them quote out of the Hebrew Books, the same things that we find at this Day. By this time the Christian Religion

mony of Philo, in his Embaffy, on the vast Extent of the Jewish Nation. " That Nation " confifts of fo great a Num-" ber of Men, that it does " not, like other Nations, take " up one Country only, and " confine itself to that; but " possesses almost the whole " World; for it overspreads e-" very Continent and Island, "that they feem not to be " much fewer than the Inhabi-" tants themselves." Dion Caf. fius, Book XXXVI. concerning the Tewish Nation, fays, "that ever he was, one Man or

"though it has been often " suppressed, it has increased

" fo much the more, fo as to " procure the Liberty of esta-" blishing its Laws."

(a) That almost three bundred Years, &c.] See Aristaus and Josephus, Book XII. 2.

(b) Partly a little before, &c.] By Onkelos, and perhaps by Jonathan.

(c) And partly a little after, &c.] By the Writer of the Jerusalem Targum, and by Jo-Sephus Cæcus, or by him, wholigion began to be more and more spread, (a) and many of its Professors were Hebrews: (b) Many had studied the Hebrew Learning, who could very eafily have perceived and discovered it, if the Fews had received any thing that was false, in any remarkable Subject, I mean, by comparing it with more ancient Books. But they not only do this, but they bring very many Testimonies out of the Old Testament, plainly in that Sense in which they are received amongst the Hebrews; which Hebrews may be convicted of any Crime, fooner than (I will not fay of Falfity, but) of Negligence, in relation to these Books; (c) because they used to transcribe and compare them so very scrupulously, that they could tell how often every Letter came over. We may add, in the first Place, an Argument, and that no mean one, why the Jews did not alter the Scripture defignedly; because the Christians prove, and as they think very strongly,

many, who translated Job, Pfalms, Proverbs, and what they call the Hagiography.

(a) And many of its Profesfors were Hebrews, &c.] Or next to Hebrews, as Justin, who was a Samaritan.

(b) Many had studied the Hebrew Learning, &c.] As Origen, Epiphanius, and especially Jerom.

(c) Because they used to transcribe, &c.] Josephus in his Ist Book against Appion. "It is "very manifest, by our Deeds, "how much Credit we give to our own Writings; for after so many Ages past, no "one has presumed to add, take away, or change any

" thing." See the Law, Deut. IV. 1. and the Talmud, infcribed Shebnoth (We are to understand this of the time after the Masora; for it was otherwise before, in the time of their Commonwealth; and after it was overturned by the Chaldwans, they were not fo accurate as is commonly thought. This is evident from Lud Capellus's Criticks upon the Bible, and from the Commentaries of learned Men upon the Old Testament, and likewife from Grotius's own Annotations. And we also have shewn it to be so on the historical Books of the Old Tellament. Le Clerc)

that their Master Jesus was that very Messiah who was of old promised to the Foresathers of the Jews; and this from those very Books, which were read by the Jews. Which the Jews would have taken the greatest Care should never have been, after there arose a Controversy between them and the Christians; if it had ever been in their Power to have altered what they would.

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BOOK IV.

SECT. I. A particular Confutation of the Religions that differ from Christianity.

THE fourth Book (beginning with that Pleasure Men for the most Part take, at the Sight of other Mens Danger, when they themselves are placed out of the Reach of it;) shews, that the principal Aim of a Christian ought to be, not only a Satisfaction upon his having found out the Truth himself, but also an Endeavour to affift others, who wander in various crooked Paths of Error, and to make them Partakers of the same Happiness. And this we have in some measure attempted to do in the foregoing Books, because the Demonstration of the Truth, contains in it the Confutation of Error. But however, fince the particular forts of Religion, which are opposed to Christianity; as Paganism, Judaism, or Mahometanism, for instance; besides that which is common to all, have some particular Errors, and fome special Arguments, which they use to oppose us with; I think it may not be foreign to our present Purpose, to attempt a particular Examination of every one of them; in the mean time, befeeching our Readers to free their Judgment from all Passion and Prejudice, which clog the Understanding; that they may the more impartially determine concerning what is to be faid.

SECT. II. And first of Paganism. That there is but one God. That created Beings are either good or bad. That the Good are not to be worshipped without the Command of the Supreme God.

A N D first against the Heathens, we say, if they suppose many Gods, eternal and equal, this is sufficiently consuted in the first Book; where we have shewn that there is but one God, the Cause of all things. If by Gods they mean, created Beings superior to Man, these are either good or bad; if they say they are good, they ought in the first Place to be very well assured of this, (a) lest they fall into great Danger, by entertaining

(a) Lest they fall into great Danger, &c] 2 Cor. XII. 14. Porphyry in his fecond Book about abstaining from eating Animals, fays, that " By those " who are opposite (to the " Gods,)all Witchcraft is per-" formed; for both these and " their Chief, are worshipped " by all fuch as work Evil upon " Mens Fancies, by Inchant-" ments; for they have a " Power to deceive, by work-"ing strange things: By them " evil Spirits prepare Philtres, " and Love Potions; all In-"continence, and Love of "Riches and Honour, and " especially Deceit, proceed " from them; for it is natural "to them to lye; they are " willing to be thought Gods; " and the highest of them in " power, to be esteemed God." And afterwards concerning the Egyptian Priests; " These put

" it past all Dispute, that there " are a Kind of Beings, who " give themselves up to de-" ceive; of various Shapes "and Sorts; Diffemblers, " fometimes affuming the Form " of Gods or Damons, or of " Souls of dead Men; and by " this Means, they can effect " any feeming Good or Evil: " but as to things really good " in themselves, such as those " belonging to the Soul; of " producing these, they have " no Power, neither have they "any Knowledge of them; " but they abuse their Leisure, " mock others, and hinder " those who walk in the way " of Virtue; they are filled " with Pride, and delight in " Perfumes and Sacrifice." And Arnobius, Book IV. against the Gentiles. " Thus the Magi-" cians, Brethren to the Sooth-" fayers in their Actions, men-" tion

ing Enemies instead of Friends; Deserters instead of Ambaffadors. And Reason also requires, that there should be some manifest Difference in the Worship, betwixt the Supreme God and these Beings: And further, we ought to know, of what Rank these Beings are, what Benefit we may expect from any of them, and what Honour the Supreme King would have us pay to them. All which things being wanting in their Religion, it fufficiently appears from thence, that there is nothing of Certainty in it; and it would be much fafer for them to betake themselves to the Worship of the one Supreme God; (a) which even Plato owned to be the Duty of a wife Man; because as good Beings are the Ministers of the Supreme God, (b) they cannot but be affifting to fuch as are in favour with him.

SECT. III. A Proof that evil Spirits were worshipped by the Heathen, and the Unsitness of it shown.

But that the Spirits, to which the Heathen paid their Worship, were evil, and not good, appears from many substantial Arguments. First, (c) because they did not direct their Worshippers to the

(a) Which even Plato owned, &c.] Jupiter is worshipped by

us, and other Gads by others. The Words are quoted by Origen, in his VIIIth Book against Celsus.

(b) They cannot but be affifting, &c.] This is very well profecuted by Arnobius, Book

(c) Because they did not direst, &c.] This is very well treated of by Augustin, Book X. Chap. 14, 16, 19. of his City of God.

[&]quot;tion certain Beings, opposite to God, who often impose upon Men for true Gods. And these are certain Spirits of grosser Matter, who feign themselves to be Gods." Not to transcribe too much, we find something to the same Purpose in Jamblichus, concerning the Egyptian Mysteries, Book III. Chap. 33. and Book IV. Chap. 17.

(a) Yet the Jews were every where ridiculed, &c.] " As be-

ing cropt, circumcifed, Sabbath-keepers, Worshippers of

"the Clouds and Heavens,
"merciful to Swine."

(b) And were sometimes bauisped, &c] Josephus XVIII. 5. Tacitus, Annal. II. Seneca, Epist. CIX. Acts XVIII. 1. Suetonius in Tiberius; Chap. XXVI.

by

(c) And the Christians had moreover, &c.] Tacitus, Annal. XV. to which that of Juvenal relates.

As they who flaming stand, stifled with Smoke,
And with their Body's Print, have mark'd the Ground.

(a) by human Blood, (b) by Mens running naked about their Temples, (c) by Games and Dancings, filled with Uncleanness; such are now to be seen amongst the People of America and Africa, who are overwhelmed in the Darkness of Heathenism. Nay, more than this; there were of old, and still are, People, who worship evil Spirits, which they know and own to be fuch; (d) as the Arimanes of the Persians, the Cacodamons of the Greeks, (e) and the Vejoves of the Latins; and some of the Ethiopians and Indians now have others; which, nothing can be imagined more impious. For what else is religious Worship, but a Testimony of the exceeding Goodness, which you acknowledge to be in him whom you worship; which, if it be paid to an evil Spirit, is false and counterfeit, and comprehends in it the Sin of Rebellion; because the Honour due to the King, is not only taken from him, but transferred to a Deferter and his Enemy. And it is a foolish Opinion, to imagine that a good God will not revenge this, because that is not agreeable to his Goodness; (f) for Clemency, if it be reasonable, hath its proper Bounds; and where the

(a) By human Blood, &c.] See what was faid of this Book II.

(b) By Mens running naked about, &c.] As in their Rites dedicated to Pan. See Livy, Book I. Plutarch in Antoninus, and others.

(c) By Games and Dancings, &c.] As in the Rites of Flora. See Ovid's Fasti, Book IV. and Tatian, and Origen, in his VIIIth against Celsus.

(d) As the Arimanes of the Persians, &c.] See Plutarch's

Iss and Osiris, and Diogenes Laërtius, in his Preface (See also Thomas Stanley, of the Philosophy of the Persians; and our Observations upon the Word Arimanes in the Index. Le Clerc.)

(e) And the Vejoves of the Latins, &c.] Cicero, Book III. of the Nature of the Gods.

(f) For Clemency, if it be reasonable, &c.] How can you love, unless you be afraid not to love? Tertullian Ist against Marcion.

Crimes are very great, Justice itself forces Punishment, as it were, necessarily. Nor are they less blameable, who fay, that they are driven by Fear to pay Obedience to evil Spirits; for he who is infinitely good, is also in the highest Degree ready to communicate; and therefore all other Beings were produced by him. And if it be fo, it will follow that he hath an absolute Right over all Creatures, as his own Workmanship; so that nothing can be done by any of them, if he defires to hinder it: Which being granted, we may eafily collect, that evil Spirits cannot hurt him who is in Favour with the most High God, who is infinitely Good; any further, than That God suffers it to be done for the fake of some Good. Nor can any thing be obtained of evil Spirits, but what ought to be refused; (a) because a bad Being, when he counterfeits one that is good, is then worst; and (b) the Gifts of Enemies are only Snares.

SECT. IV. Against the Heathen Worship, paid to departed Men.

THERE have been, and now are, Heathens, who say that they pay Worship to the Souls of Men departed this Life. But here in the first Place, this Worship is also to be distinguished, by manifest Tokens, from the Worship of the Supreme God. Besides, our Prayers to them are to no Purpose, if those Souls cannot assist us in any thing; and their Worshippers are not assured of this, nor is there any more Reason to affirm that they can, than that they cannot: And what is worst of all, is,

⁽a) Because a bad Being, &c.] (b) The Gifts of Enemies See the Verses of Syrus the are only Snares, &c.] Sopho-cles.

Enemies Gifts are no Gifts, no Advantage.

great Vices. A drunken Bacchus, an effeminate Hercules, a Romulus, unnatural to his Brother, and a Jupiter, as unnatural to his Father. So that their Honour is a Reproach to the true God, and that Goodness, which is well-pleasing to him; (a) because it adds a Commendation from Religion, to those Vices, which are sufficiently flattering of themselves.

SECT. V. Against the Worship given to the Stars and Elements.

(b) More antient than this, was the Worship of the Stars, and what we call the Elements, Fire, Water, Air, and Earth; which was indeed a very great Error. For Prayers, are a principal Part of Religious Worship, which to put up to any but Beings that have Understanding, is very foolish; and that what we call the Elements are not such, is evident in a good Measure from Experience. If any one affirms otherwise of the Stars, he has no Proof of it, because no such Thing can be gathered from

(a) Because it adds a Commendation, &c.] See an Example hereof in Terence's Eunuch, Act III. Scene V. Cyprian, Epist. II. "They imitate those Gods they wor-ship; the Religion of those wetched Creatures is made up of Sin. Augustine Epist." CLII. Nothing renders Men fo unsociable, by Perverseness of Life, as the Imitation of those whom they commend and describe in their Writings. Chalcidius

" in Timæus; So it comes to pass, that instead of that "Gratitude that is due to Dir" vine Providence from Men, "for their Original and Birth; "they return Sacrilege." See the whole Place.

(b) More antient than this, &c.] There are Reasons to persuadeus, that Idolatry began with the Worship of Angels and the Souls of Men, as you may see, in the Index to the Oriental Philosophy, at the Word Idololatria. Le Clerc.

from their Operations, which are the only Signs to judge of Beings by. But the contrary may be fufficiently collected, from the Motion of them. which is not various, like that of Creatures endued with Freedom of Will, (a) but certain and determinate. We have elsewhere shown, that the Course of the Stars is adapted to the Use of Man; whence Man ought to acknowledge, that he in his better Part, bears a nearer Resemblance to God, and is dearer to him; and therefore ought not to derogate fo much from his own high Birth, as to place himfelf below those Things which God has given him; and he ought to give God Thanks for them, which is more than they can do for themselves, or at least more than we are affured of.

SECT. VI. Against the Worship given to Brute Creatures.

But that which is of all Things most abominable is, that fome Men, particularly the Egyptians, (b) fell into the Worship even of Beasts. For, though in some of them, there do appear as it were, fome Shadow of Understanding, yet it is nothing compared with Man; for they cannot express their inward Conceptions, either by diffinct Words or Writings; nor do they perform Actions of different Kinds, nor those of the same Kind, in a different Manner; and much less can they attain to the Know-

(a) But certain and determinate, &c] By which Argument, a certain King of Peru, was perswaded to deny that the Sun could be a God. See the History of the Incha's.

(b) Fell into the Worship even of Beafts, &c.] Concerning whom, Philo in his Embaffy

fays, They efteem Dogs, Wolves, Lions, Crocodiles, and many other wild Creatures in the Water and on the Land, and Birds, as Gods. To which may be added, a long Difcourse of this Matter, in the Ift Book of Diodorus Siculus.

Knowledge of Number, Magnitude, and of the Coelestial Motions. But on the other Hand, (a) Man by his Cunning and Subtilty, can catch the strongest Creatures, wild Beasts, Birds, or Fishes; and can in some measure bring them under Rules, as Elephants, Lions, Horses, and Oxen; he can draw Advantage to himself, out of those that are most hurtful, as Physick from Vipers; and this Use

(a) Man by his Cunning and Subtilty, &c.] Euripides in Eolus.

Man has but little Strength, Yet can, by various Arts, Tame the wildest Creatures In Sea, or Earth, or Air.

And Antiphon :

They us in Strength, que them in Art, exceed.

Which affords us no bad Explication of Genefis I. 26. and Pfalm VIII. 8 He that defires a larger Discourse of this Matter, may look into Oppianus, in the Beginning of his Vth Book of Fishing, and Bafil's Xth Homily, on the Six Days Creation. Origen in his IVth Book against Celsus, has these Words. " And hence "you may learn, for how " great a Help our Under-" standing was given us, and " how far it exceeds all the "Weapons of wild Beafts; for " our Bodies are much weaker " than those of other Creatures, " and vaftly less than some of "them; yet by our Under-" flanding, we bring wild "Beafts under our Power, " and hunt huge Elephants: " and those whose Nature is

" fuch, that they may be ta-" med, we make subject to us : " and those that are of a diffe-" rent Nature, or the Taming " of which, feems to be of no " Use to us, we manage these " wild Beafts with fuch Safety, "that as we will, we keep " them shut up, or, if we want " their Flesh for Meat, we kill " them, as we do other Crea-" tures that are not wild. "Whence it appears, that the "Creator made all living Crea-" tures subject to Him, who is " endued with Reason, and a " Nature capable of under-" ftanding him." Claudius Neapolitanus, in Porphyry's Ist Book, against eating living Creatures, speaks thus concerning Man. "He is Lord over " all Creatures void of Reason, " as God is over Man."

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Use may be made of them all, which themselves are ignorant of, that by viewing the Structure and Situation of the Parts of their Bodies, and comparing together their feveral Species and Kinds, he learns his own Excellency, and how much more perfect and noble the Frame of human Body is, than others; which, if rightly confidered, is so far from inclining him to worship other Creatures, that he should rather think himself appointed their God in a manner, under the Supreme God.

SECT. VII. Against the Worship given to those Things which have no real Existence.

WE read, that the Greeks and Latins, and others likewife, worshipped Things, which had no real Existence, but were only the Accidents of other Things. For, not to mention those outragious Things, (a) Fever, Impudence, and fuch like; Health is nothing elfe, but a just Temperature of the Parts of the Body; and good Fortune, a Correspondence of Events with the Wishes of Men; And the Affections, fuch as Love, Fear, Anger, Hope, and the like, arising from the Consideration of the Goodness or Badness, the Easiness or Difficulty of a Thing; are certain Motions, in that Part of the Mind, which is most closely connected with the Body, by Means of the Blood; and they have no Power of their own, but are subject to the Command of the Will, which is Mistress of them, at least as far as respects their Continuance and Direction. So likewise the Virtues, which have different Names. Prudence, which confifts in the Choice of what is advantageous; Fortitude, in undergoing

" and hunt hoge Elephones: " alla rentinest spile of Renten " and those wines Nature is " satisfactor around that"

⁽a) Fever. Impudence, and such like, &c] See Tully's IIId Book of the Laws.

dergoing Dangers; Justice, in abstaining from what is not our own; Temperance, in moderating Pleasure, and the like: There is also a certain Disposition or Inclination towards that which is right, which
grows upon the Mind by long Exercise; which, as
it may be increased, so it may be diminished by
Neglect, nay, it may entirely be destroyed in a Man.
(a) And Honour, to which we read of Temples being dedicated, is only the Judgment of one concerning another, as endued with Virtue; which often
happens to the Bad, and not to the Good, thro' the
natural Aptness of Mankind to mistake. (b) Since
therefore these Things have no real Existence, and
cannot be compared in Excellence, with those that

(a) And Honour, to which we read, &c] Tully in the forementioned Place; and Livy, Book XXVII.

(b) Since therefore these Things . bave no real Existence, &c.] Perhaps fome may explain this Worship of the Heathens in this Manner; as to fay, that it was not fo much the Things, which were commonly fignified by those Words, that they worshipped; as a certain Divine. Power, from which they flowed, or certain Ideas in the Divine Understanding. Thus they might be faid to worship a Fever, not the Disease itself, which is feated in the Human Body; but that Power, which is in God, of fending or abating a Fever; to worship Impudence, not that Vice which is feated in the Minds of Men; but the Will of God, which iometimes allows Men's Impudence to go on, which he can

restrain and punish: And the fame may be faid of the rest, as Love, Fear, Anger, Hope, which are Paffions, which God can either excite or restrain: or of Virtues, which are perfect in the Divine Nature, and of which we fee only fome faint Refemblances in Men, arifing from the Ideas of those Virtues which are most compleat in God. And of Honour, which does not confift fo much in the Esteem of Men, as in the Will of God, who would have Virtue honourable amongst Men. But the Heathens themselves never interpreted this Matterthus, and it is abfurd to worship the Attributes and Ideas of God, as real Persons, under obfcure Names, fuch as may deceive the common People. It is much more fincere and honest, to worship the Deity himfelf without any Perplexities. Le Clerc.

have a real Existence; nor have any Knowledge of our Prayers or Veneration of them, it is most disagreeable to right Reason, to worship them as God; and He is rather to be worshipped upon their Account, who can give us them, and preserve them for us.

SECT. VIII. An Answer to the Objection of the Heathen, taken from the Miracles done amongst them.

THE Heathens used to recommend their Religion by Miracles; but they were such as were liable to many Exceptions. For the wisest Men amongst the Heathens themselves, rejected many of them, (a) as not supported by the Testimony of sufficient Witnesses, (b) but plainly counterseit: And those that seem to have been done, came to pass in some secret Place, in the Night, before one or two Persons, whose Eyes might easily be deceived with a salse Appearance of Things, by the Cunning of the Priess. There were some, which only caused the People, who did not understand the Nature of Things, especially their occult Quali-

(a) As not supported by the Testimony, &c.] So Livy, in the Beginning. "I do not defign either to assire or define or define or upon the Building of the City; as fitter for Poetick Fables, than the since Memorials of Assire that were transacted; Thus much must be allowed Antiquity, that by mixing Human Things with Divine, the Original of Cities was rendred the more venerable."

(b) But plainly counterfeit,

&c.] It were much better to acquiesce in this Answer, than to allow of their Miracles, or that such Things were done, as Men could not commonly distinguish from Miracles; such as Oracles, Wonders, curing of Diseases, which if they were done, could scarce be distinguished from true Miracles, at least by the Common People. See what I have said upon this Matter in the Prolegomena to my Ecclesiassical History. Sect. II. c. 1. Le Clerc.

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ties to wonder at them; much in the fame Manner, as if any one should draw Iron with a Loadstone. before People, who knew nothing of it; and it is related by many, (a) that these were the Arts in which Simon and Apollonius Tyaneus were fo skilful. I do not deny, but that some greater than these were feen, which could not be the Effect of natural Causes, by human Power alone; but they were such as did not require a Power truly Divine, that is. Omnipotent; for these Spirits, who were inferior to God, and superior to Man, were sufficient for these Things; because by their Swiftness, Strength and Cunning, they could eafily remove diffant Things, and fo to compound different Sorts of Things, as to produce Effects, which should be very surprizing to Men. But the Spirits by whom this was effected. were not good, and consequently neither was their Religion good; as is evident from what was faid before, and from this Confideration also, because they faid that they were compelled (b) by certain

(a) That thefe were the Arts, &c.] Tatian. "There are " certain Diseases and Contra-

" rieties of the Matter of which " we are compounded; when

" these happen, the Damons

" ascribe the Causes of them " to themselves."

(b) By certain Inchantments, &c.] Thus the Oracle of Hecate in Porphyry.

I come, invoked by well consulted Prayers, Such as the Gods have to Mankind reveal d.

And again,

Why have you call'd the Goddess Hecate From Heaven; and forc'd ber by a Charm Divine;

And that of Apollo in the same Writer.

Hear me, for I am fore'd to speak against my Will.

These are the Rites of their fecret Arts, by which they

not what Powers, as Arnobius expresses it, as if they compeladdress themselves to I know led them by Charms to be their Servants :

Inchantments against their Will: And yet the wifest Heathens agreed, that there could not possibly be any fuch Force in Words; but that they could only perfuade, and this according to the Manner of their Interpretation. And a further Sign of their Wickedness is, that they would undertake many times (a) to entice fome to the Love of others, notwithstanding their own Endeavours against it, either by false Promises, or by doing them some Hurt; (b) which Things were forbidden by human Laws, as Witchcraft. Neither ought any one to wonder, that the Supreme God should suffer some Miracles to be done by evil Spirits; because they who were already fallen from the Worship of the true God. (c) deferved to be deluded by fuch Deceits. But this is an Argument of their Weakness, that their Works were not attended with any remarkable Good; for if any feemed to be called to Life again, they did not continue long in it, nor exercise the Functions of living Persons. If at any time

Servants; fo Clemens explains it. There is a Form of their Threats in Jamblichus, Book IV. Chap. 5, 6, 7, of his Egyptian Mysteries. The same we meet with in Lucan, Book IX, in the Words of Pompey the Less, and in Eusebius, out of Porphyry, Book V. Chap. 10. of his Gospel Preparat. Other Forms of Threatnings, you have in Lucan, where he speaks of Erichthon; and in Papinius about Tirefias.

(a) To entice some to the Love of others, &c.] See the Pharmaceutria of Theocritus and Virgil, and the Confession of Porphyry in Eusebius, Book V.

Chap. 17: of his Preparat. and Augustin, Book X. Ch. 11. of his City of God. And the fame Prophyry against eating living Creatures, Book. II and Origen against Celsus, Book VII.

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(b) Which things were forbidden by human Laws, &c] L. Ejusdem. Sect. Adjectio D. ad Legem Corneliam de Sicariis & Veneficis. L. fi quis fect qui abortionis. D. de pænis. Paulus Sententiarum, lib. V.

(c) Deserved to be deluded by such Deceits, &c.] Deut. XIII. 3. 2 Theff. II. 9, 10. Ephef. II. 2, 3.

time, any thing proceeding from a Divine Power, appeared in the Sight of the Heathen; yet it was not foretold, that it would come to pass, in order to prove the truth of their Religion; so that nothing hinders but the Divine Power, might propose to itself some other End, widely different from this. For instance; suppose it true, that a blind Man was restored to his Sight by Vespasian; it might be done, (a) to render him more venerable upon this Account; and that he might thereby the more easily obtain the Roman Empire; and was therefore chosen by God, to be the Executioner of his Judgments upon the Jews; and other like Reasons there might be, for other Wonders, (b) which had no Relation at all to Religion.

SECT. IX. And from Oracles.

AND almost all the same things may be applied, to solve that which they allege concerning Oracles; especially what was before said, that such Men deserved to be imposed upon, who despised that

(a) To render him more venerable, &c.] Tacitus, Hist. IV. "Many Miracles were "done, whereby the Favour " of Heaven, and the good " Disposition of the Gods to-" wards Vespasian, appeared." He had faid before in Hift. I. "We believe that after pre-"vious good Luck, the Em-" pire was decreed to Vespasian " and his Children, by the " fecret Law of Fate, and by " Wonders and Oracles." Suetonius ushers in his Relation of the same Miracles thus, Ch. 7. "There was a certain Autho-" rity and Majesty wanting,

" viz. in a new and unthought
" of Prince; to which this
" was added." See the fame
Suetonius a little before, Chap.
5. Josephus fays of the fame
Vespasian, Book III. Chap. 27.
of the Wars of the Jews;
" That God raised him up to
" the Government, and fore" told him of the Scepter by
" other Signs."

(b) Which had no Relation, &cc.] But see the Examination of Miracles, seigned to be done in favour of Vespasian and Adrian, in my Ecclesiastical History Century II. 138th Year. Le Clerc.

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that Knowledge, which Reason and ancient Tradition suggested to every Man. Moreover, the Words of the Oracles, (a) were for the most part ambiguous, and such as might be interpreted of the Event, be it what it would. And if any thing was more particularly foretold by them, there is no Necessity of its proceeding from an Omniscient Being; because either they were such as might be perceived beforehand, from natural Causes then appearing, (b) as some Physicians foretel suture Diseases; or they might with Probability be conjectured, from what we usually see come to pass; which we read was often done (c) by those who

(a) Were for the most part ambiguous, &c.] See the Places of Ocnomaus, concerning this Subject, in Eusebius Book IV. Chap. 20, 21, 22, 23, 24, 25, 26. Hence Apollo was by the Greeks called Assiac, Ambiguus. Cicero, in his fecond Book of Divination, fays, the Oracles of Apollo were ambiguous and obscure. Which soever of them came to pass, (says he) the Oracle was true. (Perhaps many of the Oracles were counterfeited after the Event: And there are many Reasons to suspect, that abundance of Frauds were used by Diviners; concerning which, D. de Fontenelle has wrote an excellent Book in French, which I refer you to. and what is faid in Defence of it, Vol. XIII of the Choice Library; and what Antony Van Dale has wrote of this Matter above all others, in his Book of Oracles.)

(b) As jome Physicians foretel

on Timeus. "Men are fore"warned, either by the flying
of Birds, or by Entrails, or
by Oracles, fome propitious
"Demons foretelling, who
knew all things that will
afterwards come to pass:
"just as a Physician, according to the Rules of Physick,
declares either Death or
Health, and as Anaximander
and Pherecydes did an Earthquake." Pliny, Book II.
Chap. 79.

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(c) By those who were skilful in civil Matters, &c.] See the Writers of the Life of Atticus. "Aplain Evidence of this thing, "befides those Books wherein "he (Cicero) mentions it ex- "pressly, (which are published "among the common People,) are sixteen Volumes of Ep- "pistles fent to Atticus, from his Confussifip to the End of his Days; which whoever reads, will not think that

were skilful in civil Matters. And if at any time, God made use of any of those Works, done by the Diviners among the Heathen, to foretel such things, as could have no other real Foundation but the Will of God; it did not tend to confirm the Heathen Religion, but rather to overthrow it; such as those things we find (a) in Virgil's fourth Eclogue, taken out of the Sibylline Verses; (b) in which,

"he wants a compleat and " regular History of those "Times; there is fuch a full "Description of the Inclina-" tions of Princes, of the Vices " of great Men, and of the " Alterations in the Repub-" lick, that there is nothing " which is not laid open; fo "that one would eafily be " led to think Prudence to be " a kind of Divination. For " Cicero, did not only foretel "future things, that would "happen in his own Life-" time; but like a Diviner, de-" clared those also that came " to pass lately." Cicero affirms truly of himself, in his fixth Epistle of his fixteenth Book. "In that War, nothing hap-" pened ill, which I did not " foretel. Wherefore, fince I " who am a publick Augur, " like other Augurs and Aftro-"logers, by my former Pre-" dictions, have confirmed you " in the Authority of Augury " and Divination; you ought " to believe what I foretel. I " do not make my Conjecture, " from the flying of Birds,

"nor from the manner of

"their Chirping, as our Art

" teaches us, nor from the re-

"bounding of the Corn that falls from the Chickens Mouths, nor from Dreams; but I have other Signs, which I observe." Thus Solon foretold, that great Calamities would come upon Athens, from Munichia. And Thales, that the Forum of the Milesti would one time be in a Place then despised. Plutarch in Solon.

(a) In Virgil's fourth Ecloque, &c.] See Augustine's City of God, Book X. Chap. 27.

(b) In which, tho' unknown, &c.] It is now fufficiently evident, that all the Prophecies of the Sibyls, are either doubtful or forged; wherefore I would not have Virgil, an Interpreter of the Sibyl, be thought to have declared a kind of Prophecy, without any Defign; like Caiaphas, who was ignorant of what he prophefied; I know not what Sibyl, or rather Person, under the Difguife of fuch a one, predicted, that the Golden Age was a coming; from the Opinion of those, who thought that there would be a Renovation of all things, and that the same things would come to pass again. See what 0 2 Grotius

which, though unknown to himfelf, he describes the Coming of Christ, and the Benefits we should receive from him. Thus in the same Sibyls, that (a) he was to be acknowledged as King, who was to be truly our King; (b) who was to rife out of the East, and be Lord of all things. (c) The Ora-

Grotius has faid of this Matter, Book II. Sect. 10. and the Notes upon that Place Wherefore in this, the Sibyl was not a Prophetess, nor did Virgil write thence any Prophecies of Christ; fee Servius upon the Place, and Isaac Vossius's Interpretation of that Ecloque. Le Clerc.

(a) He was to be acknowledged as King, &c] Cicero mentions him, in his Ild Book of Divination.

(b) Who was to rife out of

Vespasian, Chap. 4. Tacitus, Hift. 4

(c) The Oracle of Apollo. &c.] See Augustine of the City of God, Book XX. Chap. 23. and Eusebius's Preparat. Book IV. Chap. 4. And the fame Porphyry, in his Book of Oracles fays, The God (Apollo) testifies that the Egyptians, Chaldæans, Phænicians, Lydians and Hebrews, are they who have found out the Truth. He that wrote the Exhortation to the Greeks, amongst the Works the East, &c] Suetonius of of Justin, quotes this Oracle.

The Hebrews only and Chaldees are wife, Who truly worship God the eternal King.

And this,

Who the first Mortal form'd, and call'd bim Adam.

There are two Oracles of Cato's tion transcribed out of Porconcerning Jesus, which Euse- phyry. bius in his Gospel Demonstra-

Souls of their Bodies stript, immortal are, This wife Men know; and that which is endued With greatest Piety, excels the rest, The Souls of pious Men to Heaven ascend; Though various Torments do their Bodies vex.

The fame are mentioned by of the same Porphyry; where to all the Gods. he brings another Oracle, in

which Apollo faid, that the Augustine, Book XXIX. Chap. Father whom the pious He-23. of his City of God, out brews worshipped, was a Law

cle of Apollo, is to be feen (a) in Porphyry; in which he fays, the other Gods were Aërial Spirits, and that the one God of the Hebrews was to be worshipped: Which Words, if the Worshippers of Apollo obeyed, they ceased to be his Worshippers; if they did not obey him, they accused their God of a Lye. To which may be added, that if these Spirits would, in their Oracles, have confulted the Good of Mankind; they would above all things, have proposed to them a general Rule of Life, and affured them of a Reward, which they who fo lived might expect: But they did neither of them. On the contrary, (b) they many times, in their Verses, applauded Kings, though never so wicked; (c) decreed Divine Honours to Champions, (d) enticed Men to unlawful Embraces, (e) to pursue unjust Gain, (f) and to commit Murder; which may be evidenced by many Instances.

(a) In Porphyry, &c.] This is justly enough faid upon Porphyry, and those who are of the same Opinion with him, concerning those Oracles; and may be brought as as Argument ad hominem, as Logicians call it; but fince it does not appear, that these Oracles were not feigned; nay there are very good Reasons to think they were fictitious, they ought to be of no Weight amongst Chri-Rians. Le Clerc.

(b) They many times in their Verses, &c.] See those alleged by Oenomaus, in Eusebius's Gospel Preparat. Book V. Chap. 23. and 35.

(c) Decreed divine Honours to Champions, &c.] See the fame Author, Chap. 32. of Cleomedes; which we find also in Origen's IIId Book against Celfus.

(d) Enticed Men to unlawful Embraces,&c.] This was shown before.

(e) To pursue unjust Gain, &c.] See Eusebius's Gospel Preparat. Book V. Chap.

(f) And to commit Murder, &c.] Oenomaus recites Oracles of this kind, which you may find in the forementioned Book of Eusebius, Chap. 19. and 27. SECT. X. The Heathen Religion rejetted, because it failed of its own Accord, as soon as human Affistance was wanting.

BESIDES those things already alleged, the Heathen Religion affords us a very firong Argument against itself, in that wheresoever human Force was wanting, it immediately fell, as if its only Support were then taken away. For if you turn your Eyes towards all the Christian or Mahometan Empires, you will find Heathenism no where mentioned but in Books: Nay, History informs us, that in those times, when the Emperors made use of Force and Punishment, as the first Emperors did; or of Learning and Cunning, as Julian did, to support the Heathen Religion; even then, it continually decreased; no Force being made use of against it, no Greatness of Family, (for it was commonly believed that Jesus was the Son of a Carpenter,) no Flourish of Words, no Bribes, (for they were poor;) no Flattery, for they on the contrary despised all Advantages, and faid there was no Adversity but they ought to undergo, upon Account of their Law. And now, how weak must the Heathen Religion be, to be overthrown by fuch weak Helps? Nor did the vain Credulity of the Heathens, only vanish at this Doctrine, (a) but Spirits themselves came out of Men, at the Name of Christ; were silenced; and being asked the Reafon of their Silence, (b) were forced to own, that they could do nothing when Christ was invoked.

Apollo in Daphne. This Place, Daphne, is filled with dead Bodies, which hinder the Ora-Babylas and other Christian Martyrs died there. See Chrysoftom against the Gentiles,

⁽a) But Spirits themselves came out of Men, &c.] Acts V. 16 VIII. 7. XVI 18.

⁽b) Were forced to own, &c] Tertullian, in his Apology See alio Lucanagainst false Diviners.

SECT. XI. An Answer to this, that the Rise and Decay of Religion, is owing to the Stars.

THERE were fome Philosophers, who ascribed. the Rife and Decay of all Religion, to the Stars. But this starry Science, which they profess to know and understand, is delivered in such different Rules. (a) that there is nothing certain to be found in it; but this one thing, that there is no Certainty in it. I do not speak of those Effects, which naturally follow from necessary Causes; (b) but of such as proceed from the Will of Man, which is in its own Nature so far free, as that no external Necessity, can be laid upon it: For if the Act of Willing, flowed from such a necessary Impression, (c) that Power which we experience in the Soul, of deliberating and chusing, would be given us to no Purpose; (d) and the Justice of all Laws, and of Rewards and Punishments, would be entirely taken away; because there is neither Blame nor Desert due to

(a) That there is nothing certain to be found in it, &c.] See the excellent Differtation of Bardefanes the Syrian, concerning this Matter; which you may find in the Philocalia collected from Origen, and in Eusebius's Preparat. Book VI. Chap. 10.

(b) But of such as proceed from the Will of Man, &c] See Alexander Aphrodisaus's Book, concerning this Matter.

(c) That Power which we experience, &c.] See Eusebius's Gospel Preparat. Book VI. Chap. 6.

(d) And the Justice of all Laws, &c.] See Justin's Apology II. "If Mankind be " not endued with a Power " of chufing freely; to avoid " that which is bad, and to " comply with that which is " good; the Cause of either " of them cannot be faid to "be from himfelf." See also what follows. And thus Tatian; "the Freedom of the "Will, confifts in this; that a " wicked Man is justly punish-" ed, because his Wickedness " is from himself; and a good " Man is rewarded, because " he has not voluntarily tranf-" greffed the Will of God." To this may be added Chalcidius's Disputation concerning this Matter, in Timaus.

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that which is plainly unavoidable. Further, fince fome Actions of the Will are evil: If they are caused by a certain Necessity of the Heavens, and because God has given such a Power to the Heavens and the heavenly Bodies; it will follow, that God, who is perfectly good, (a) is the true Caufe of moral Evil; and at the same Time that he professes his utter Abhorrence of Wickedness in his positive Law, He has planted the efficient and inevitable Cause of it, in the Nature of Things; therefore he wills two Things contrary to each other, viz. that the same thing should be, and not be; and that that should be a Sin, which is done by a Divine Impulse, (b) It is faid by others, with a greater Shew of Probability; that first the Air, and afterwards our Bodies, are affected by the Influence of the Stars, and fo imbibe certain Qualities, which for the most Part, excite in the Soul Desires answerable to them; that by these, the Will is enticed, and oftentimes yields to them. But, if this be granted, it makes nothing to the Question in hand. For the Religion of Christ, could not possibly have its Rise from the Affections of the Body, nor confequently from the Power of the Stars; which, as was faid, act upon the Mind no otherwise than by such Affections; because this Religion, in the highest Degree, draws Men off from those Things that delight

(a) Is the true Cause of Moral Evil, &c.] Plato speaks against this, in his IId Republick, The Cause is from him that chooses. God is not the Cause. Thus Chalcidius translates it in Timæus, which Justin, in the forementioned Place, says, agrees with Moses.

(b) It is said by others with a

greater Shew of Probability, &c.] But they speak most truly, who deny any such Insluences at all; and acknowledge nothing else in the Stars but Heat and Light; to which we may add, their Weight resulting from their Bigness; but these have, properly speaking, no relation to the Mind. Le Clerc.

The wifest Astrologers do delight the Body. (a) except truly knowing and good Men from the Law of the Stars; and fuch were they, who first proposed the Christian Religion, as their Lives plainly show. And, if We allow a Power in Learning and Knowledge, to hinder their Bodies from being thus infected; there always were amongst Christians some, who might be commended Further, the Effects of the upon this Account. Stars, as the most Learned confess, respect only particular Parts of the World, and are temporary: But this Religion has continued already, for above fixteen hundred Years, not only in one, but in very distant Parts of the World, and such as are under very different Politions of the Stars.

SECT. XII. The principal Things of the Christian Religion, were approved of, by the wifest Heathens: And if there be any Thing in it hard to be believed, the like is to be found amongst the Heathen.

THERE is the less Reason for the Heathens to oppose the Christian Religion; because all the Parts of it are so agreeable to the Rules of Virtue, that by their own Light they do in a Manner convince the Mind; insomuch that there have not been wanting some amongst the Heathen, who have said those Things singly, which in our Religion, are all put together. For instance (b) that Religion does not

(a) Except truly knowing and may avoid many Influences of good Men, &c.] Thus Zoroafter. Do not increase your Fate.

And Ptolomæus: A wise Man fiftin Ceremonies, &c.] Menander.

With a clean Mind do Sacrifice to God, Not so much neat in Cloaths. as pure in Heart. Cicero in his IId Book of the Nature of the Gods "The "best Worship of the Gods, "which is also the most inno-"cent, the most holy, and "the most full of Piety; is to "reverence them always with "a pure, fincere, uncorrupted "Mind and Expression" And again in his IId Book of Laws. "The Law commands "us to approach the Gods "fineerely; that is, with our "Minds, which is all in all." Persus, Sat. II.

This let us offer to the Gods (which blear'd Messala s Offspring can't, with all their Cost.) Justice and Right in all our secret Thoughts, An andissembled Virtue from the Breast.

Bring these, and what you pledse then Jacrifice.

These Verses soem to have respect to the Pythian Oracle, which we find in Porphyry's IId Book against eating living Creatures; where any Thing offered by a pious Man, is preserted to Hecatombs of another. In the same Book Porphyry has these Words to the like Puspose. "Now theyes them him not sit to offer "Sacrifice worthily, whose "Body is not cloathed with a "white and clean Garment;

"but they do not think it any "great Matter, if some go to "Sacrifice, having their Bo"dies clean, and also their "Garments, though their "Minds be not void of Evil: "As if God were not most delighted with the Purity of that which in us is most "Divine, and bears the near"est Resemblance to him. "For it is written in the "Temple of Epidaurus,

Let all who come to offer at this Shrine Be Pure; so we command.

"Now Purity confits in Holy "Thoughts." And a little after. "No material Things "ought to be offered or dedicated to God, who, as the "Wife Man faid, is above all; for every Thing material, is impure to him who is immaterial; wherefore "Words are not proper to express ourselves by to him, not even internal ones, if pollited by the Passions of the Mind:" And again: "For it is not reasonable, that in

"those Temples which are "dedicated to the Gods by "Men, they should wear clean "Shoes without any Spots; " and in the Temple of the " Father, that is, in this World, "not keep their inner Cloaths " (which is the Body) neat, " and converse with Purity in " the Temple of their Father." Neither can I omit what follows out of the fame Book. "Whoever is perfuaded, that " the Gods have no need of " these (Sacrifices) but look " only not consist in Ceremonies, but is in the Mind; (a) that he who has it in his Heart to commit Adultery, is an Adulterer; (b) that we ought not to return an Injury;

only to the Manners of those " who approach them, esteem-"ing right Notions of them and of Things; the best Sa-" crifices; how can fuch an " one be otherwise than Sober, "Godly, and Righteous?" Where we find these three known Words of Paul, Tit. II. 2. Soberly, Righteoufly, and Godly. Charondas, in his Preface to the Laws: " Let "your Mind be void of all " Evil; for the Gods delight " not in the Sacrifices and Ex-" pences of wicked Men, but "in the just and virtuous Ac-" tions of good Men. Seneca " quoted by Lastantius in his

" Institutions, Book XI. ch. "24. Would you conceive " God to be Great, Propitions, " and to be reverenced, as meek " in Majesty, as a Friend, and " always at hand? You must " not worship him with Sa-" crifices, and abundance of " blood, but with a pure " mind, and an upright In-" tention." To the same sense is that of Dion Prufæenfis, Orat. 3. Thucydides, Book I. There is no other Festival, but a Man's doing his Duty. Diogenes : Does not a good Man think every Day a Festival?

(a) That he who has it in his Heart, &c.] Thus Ovid,

He who forbears, only because forbid, Does sin; his Body's free, his Mind is stain'd; Were he alone, he'd be an Adulterer.

Seneca the Father: There is fuch a Thing as Incest, without the Act of Whoredom; viz. The Desire of it. And in another Place, "She is reckoned a-"mongst Sinners, and not without Reason, who is mo-

" dest out of Fear, and not for Virtue's fake."

(b) That we ought not to return an Injury, &c.] See Plato's Criton, and Maximus Tyrius's IId Differtation. Menan-

O Gorgias, he's the very best of Men. Who can forgive the greatest Injuries.

Ariston Spartianus: "To a "certain Person, who said that

- " it was a princely Thing to
- "Evil to Enemies; rather, answered he, to do Good to
- "Friends, and to make Ene"mies Friends." And the fame Dion, the Deliverer of Sicily, in Plutarch fays; that a true Demonstration of a Philosophical Disposition, con-

Injury; (a) that a Husband ought to have but one Wife: (b) that the Bands of Matrimony ought not to be diffolved; (c) that it is every Man's Duty to do good to another, (d) especially to him that is in Want; (e) that, as much as possible, Men ought

to

fifts not in any One's being kind to his Friends; but when he is injured, in being easily intreated, and merciful towards those who have offended him.

(a) That a Husband ought to have but one Wife, &c.] See what is before quoted out of Sallust and others, about this Matter. Euripides in his Andromache.

-It is by no means fit One Man Should o'er two Women have the Rule; One Nuptial Bed will a wife Man suffice, Who would have all Things regulated well.

And more to the same Purpose. in the Chorus of the same Tragedy

(b) That the Bands of Matrimony ought not to be disfolved, &c.] So it was amongst the Romans till the five hundred and twentieth Year of the City, as Valerius Maximus informs us, Book III. Ch. 1. Anexandrides to the same Purpose.

'Tis shameful thus for Men to ebb and flow.

(c) That it is every Man's Duty to do Good to another, &c.] Terence's Self-Tormentor.

I am a Man, and think every Thing humane belong to me.

other, fays Florentinus the Law- Ist Book of Offices, fays there yer, L. ut vim. D de fustitia. is a mutual Society betwixt Proverb, One Man is a kind of to one another.

Weare by Nature, related to each God to another. Cicero, in his And this is the Meaning of the Men, all of them being related

(d) Especially to him that is in Want, &c] Horace, Book II. Wretch, why should any want, when you are rich? In Mimus.

Mercy procures strong Security.

(e) That as much as possible, Men ought to abstain from Swearing, &c.] Pythagoras.

"We ought not to fwear by " the Gods, but endeavour to

" make ourselves believed with-

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to abstain from Swearing; (a) that in Meat and Cloaths, they ought to be content with what is necessary to supply Nature. And if there be any thing in the Christian Religion difficult to be believed, the like is to be found amongst the wisest of the Heathens, as we have before made appear, with respect to the Immortality of the Soul, and Bodies being restored to Life again. Thus Plato, taught by the Chaldeans, (b) distinguished the Divine

"out an Oath:" Which is largely explained by Hierocles, on his golden Verses. Marcus Antoninus, Book III. in his

Description of a good Man, fays, such an one needs no Oath. Sophocles in his Oedipus Coloneus.

I would not have you fwear, because 'tis bad.

Clinius the Pythagorean, would fooner lose three Talents in a Cause, than affirm the Truth with an Oath. The Story is,

related by Bafilius concerning reading Greek Authors (a) That in Meat and Cloaths, &c.] Euripides.

There are but two Things which Mankind do want, A Crust of Bread, and Draught of springing Water. Both which are near, and will suffice for Life.

And Lucan.

There is enough of Bread and Drink for all. And Arifides.

We want no thing but Cloaths, Houses, and Food.

(b) Distinguished the Divine Nature, &c.] See Plato's Epistle to Dionysius. Plato calls the first Principle the Father; the second Principle, the Cause or Governor of all Things, in his Epistle to Hermias, Erastus, and Coriscus. The same is called the Mind by Plotinus, in his Book Of the three Principal Substances. Numenius calls it the Workman, and also the Son; and Amelius the Word, as you may see in Eusebius, Book

XI. ch. 17, 18, 19. See also Cyril's IIId, IVth, and VIIIth Booksagainst Julian. Chalcidius on Timæus, calls the first the Supreme God; the Second, the Mind, or Providence; the third, the Soul of the World, or the Second Mind. In another Place, he distinguishes these three thus. The Contriver, the Commander, and the Effecter. He speaks thus of the second: The Reason of God, is God consulting the Affairs

Divine Nature into the Father; the Father's Mind. which he also calls a Branch of the Deity, the Maker of the World; and the Soul, which comprehends and contains all Things. That the Divine Nature could be joined with the Human, (a) Tulian, that great Enemy to the Christians, believed; and gave an Example in Asculapius, who he thought came from Heaven to deliver to Men the Art of Physick. Many are offended at the Cross of Christ; but what Stories are there, which the Heathen Authors do not tell of their Gods? Some were Servants to Kings, others were ftruck with Thunder-Bolts, ripp'd up, wounded. And the wifest of them affirmed, that the more Virtue cost, the more delightful it was. (b) Plato, in his IId Republick,

of Men; which is the Cause of Mens living well and happily, if they do not neglect that Gift, which the Supreme God has beflowed on them. The Pythagoreans affign to the Supreme God, the Number Three, as perfect, fays Servius, on the feventh Eclogue. Not much differing from which, is that of Ari-Stotle, concerning the fame Pythagoreans, in the Beginning of his Ift Book of the Heavens. (This is more large handled, by the very learned R. Cudworth, in his English Work of the Intellectual System of the World, Book I. ch. 4. which you will not repent confulting. Le Clerc.)

(a) Julian, that great Enemy to the Christians, &c.] Book VI. "Amongst those Things which have Understanding, "Jupiter produced Æsculapius from himself, and caused

"him to appear upon Earth, by means of the fruitful Life of the Sun; he, taking his Journey from Heaven to Earth, appeared in one Form in Epidaurus." Thus Porphyry, as Cyril relates his Words in his forementioned VIIth Book: There is a certain kind of Gods, which in a proper Season, are transformed into Men. What the Egyptians Opinion of this Matter was, fee Plutarch, Sympos. VIII. Quast. I. to which may be added that Place of Asts XIV.

(b) Plato, in his IId Republick, &c.] The Words are these, translated from the Greek. He will be scourged, tormented, bound, his Eyes burnt out, and die by Crucifixion, after be has endured all those Ewils. Whence he had that, which he relates in his IIId Book of Republick.

publick, fays in a manner prophetically, that for a Man to appear truly good, it is necessary that his Virtue be deprived of all its Ornaments, so that he may be looked upon by others as a wicked Man, may be derided, and at last hanged: And certainly to be an Example of eminent Patience, is no otherwise to be obtained.

"That good Man will be tormented, furiously treated, have his Hands cut off, his Eyes plucked out, will be bound, condemned, and burnt." Lastantius in his Institutions, Book VI. ch. 17. has proferved this Place of Seneca. "This is that virtuous

"Man, who though his Body fuffer Torments in every Part; though the Flame enter into his Mouth, tho' his Hands be extended on a Cross; does not regard what he suffers, but how well." Such an one Euripides reprefents to us these Verses.

Burn, scald this tender Flesh; drink your full Glutt Of purple Blood. Sooner may Heaven and Earth Approach each other, and be join'd in one, Than I to you express a flattering Word.

To which that of Æschylus, mentioned by Plate, in the forecited Place, exactly agrees.

He strives to be, not to be thought, the best, Deep rooted in his Mind he bears a Stock, Whence all his wiser Counsels are derived.

BOOK V.

SECT. I. A Confutation of Judaist, beginning with an Address to the Jews.

OW we are coming out of the thick Darkness of Heathenism; the Jewish Religion, which is a Part and the Beginning of Truth, appears to us, much like Twilight to a Person gradually advancing out of a very dark Cave: Wherefore I desire the Jews, that they would not look upon us as Adversaries. We know very well, (a) that they are the Offspring of Holy Men, whom God often visited by his Prophets and his Angels; that the Messiah was born of their Nation, as were the first Teachers of Christianity: They were the Stock, into which we were grafted; to them were committed the Oracles of God, which we respect as much as they; and with Paul put up our hearty Prayers to God for them, befeeching him that that Day may very speedily come, (b) when the Veil which now hangs over their Faces, being taken off, they, together with us, may clearly perceive (c) the fulfilling of the Law; and when, according to the antient Prophecies, many of us, who are Strangers, shall lay hold of (d) the Skirt of a Tew, praying

(a) That they are the Offfpring of Holy Men. &c.] This, and what follows, is taken out of the IXth, Xth, and Xlth of the Romans; to which may be added Mat. XV. 2.

(b) When the Veil, &c.] 2 Cor. III. 14, 15, 16. (c) The fulfilling of the Law, &c.] Rom. III. 24. VIII. 14. X. 4. XIII. 8. Gal. III. 24.

(d) The Skirt of a Jew, &c.] Zechar. VIII. 20. and following. Ifaiah II. 2. XIX. 18, and 24. Micah IV. 2. Hofes III. 4. Rom. XI. 25. Sect. 1, 2. the Christian Religion. 209 praying him, that with equal Piety, we may worship that One God, the God of Abraham, Isaac, and Facob.

Sect. II. That the Jews ought to look upon the Miracles of Christ, as sufficiently attested.

FIRST therefore, they are requested not to esteem that unjust, in another's Cause, which they think just in their own: If any Heathen should ask them, why they believe the Miracles done by Moses; they can give no other Answer, but that the Tradition concerning this Matter, has been fo continual and constant amongst them, that it could not proceed from any Thing else but the Testimony of those who saw them. Thus, (a) that the Widow's Oil was increased by Elisha, (b) and the Syrian immediately healed of his Leprofy; (c) and the Son of her, who entertained him, raised to Life again; with many others; are believed by the Jews for no other Reason, but because they were delivered to Posterity by credible Witnesses. concerning (d) Elijah's being taken up into Heaven, they give Credit to the fingle Testimony of Elisha, as a Man beyond all Exception. But (e) we bring twelve Witnesses, whose Lives were unblameable, (f) of Christ's ascending into Heaven; and many more, of Christ's being seen upon Earth after his Death; which, if they be true, the Chri**ftian**

(a) That the Widow's Oil was increased, &c.] 2 Kings ch. IV.

(b) And the Syrian immediately healed, &c.] Ch. V.

(c) And the Son of her who entertained him, &c.] In the forementioned IVth Ch.

(d) Elijah's being taken up

into Heaven, &c.] Ch. II. of the forecited Book.

(e) We bring twelve Witneffes, &c.] Mark XVI. 19. Luke XXIV. 52. Acts I.

(f) Of Christ's ascending into Heaven, &c.] Mat. XXVIII. MarkXVI. Luke XXIV. John XX. XXI. 1 Cor. XV. stian Doctrine must of necessity be true also; and it is plain that the Jews can say nothing for themselves, but what will hold as strong or stronger for us. But, to pass by Testimonies; (a) the Writers of the Talmud, and the Jews themselves, own the miraculous things done by Christ; which ought to satisfy them: For God cannot more effectually recommend the Authority of any Doctrine delivered by Man, than by working Miracles.

SECT. III. An Answer to the Objection, that those Miracles were done by the Help of Devils.

But fome fay, that these Wonders were done by the Help of Devils: But this Calumny has been already confuted from hence; that as foon as the Doctrine of Christ was made known, all the Power of the Devils was broken. What is added by fome, that Jesus learned Magical Arts in Egypt, carries a much less Appearance of Truth, than the like Objection of the Heathen against Moses, which we find in (b) Pliny and (c) Apuleius. For it does not appear, but from the Books of his Disciples, that Jesus ever was in Egypt; and they add, that he returned from thence a Child. But it is certain, that Moses spent a great Part of his Time, when he was grown up, in Egypt, both (d) from his own Account, (e) and the Relation of others. But the Law of each of them, strongly clears both Moses and Jesus, from this Crime, (f) because they expressly

(a) The Writers of the Talmud, &c.] See what is quoted, Book II.

(b) In Pliny, &c.] Book XXX. Chap. 1.

(c) And Apuleius, &c.] In his IId Apology.

(d) From his own, &c.] Exodus II. 4. and following. (e) And the Relation of others, &c.] Manethon, Chæremon, Lyfimachus in Josephus's Ist Book against Appion, and Justin and Tacitus.

(f) Because they expressly forbid such Acts, &c.] Exod.XXII. 28. Levit. XX. 6, 27. Numb. XXIII. 23. Deut. XVIII. 10.

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expressly forbid fuch Arts, as odious in the Sight of God. And if in the times of Christ and his Disciples, there had been any such Magical Art any where, either in Egypt, or other Places, whereby those things, related of Christ, could be done; fuch as dumb Mens being fuddenly healed, the Lame walking, and Sight given to the Blind; the Emperors, (a) Tiberius, (b) Nero, and others, who would not have spared any Cost, in enquiring after fuch things, would undoubtedly have found it out. And if it be true, (c) what the Jews report, that the Counfellors of the great Council, were skilled in Magical Arts, in order to convict the guilty; certainly they who were fo great Enemies to Jesus, and so much envied his Reputation, which continually increased by his Miracles, would have done the like Works by some Art; or have made it plain by undeniable Arguments, that his Works could proceed from nothing elfe.

SECT. IV. Or by the Power of Words.

Some of the Jews ascribe the Miracles of Jesus to a certain secret Name, which was put into the Temple by Solomon, and kept by two Lions for above a thousand Years, but was conveyed thence by Jesus; which is not only false, but an impudent

1 Sam. XXVIII. 9. 2 Kings XVII. 17. XXI. 6. A&s XIII. 8, 9, 10. XVI. 18. XIX. 19.

(a) Tiberius, &c.] Tacitus, Annal VI. Suetonius in his Life, Ch. LXIII and LXIX.

(b) Nero, &c.] Concerning whom Pliny, Book XXX. Ch. XI. in his History of Magick fays, He had not a greater Defire after Musick and Tragical Singing. And afterwards: No

Man favoured any Art with greater Cost; for these things he wantedneither Riches, Abilities, nor Disposition to learn. Presently after, he relates how he was initiated into the Magical Suppers by King Tiridates.

(c) What the Jews report, &c.] See the Talmud entitled, Concerning the Council; and that concerning the Sabbath.

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dent Fiction. For, as to the Lions, which is for remarkable and wonderful a thing; neither the Books of the Kings, nor the Chronicles, nor Josephus, mention any thing of them: Nor did the Romans, who before the times of Jesus entered the Temple with Pompey, find any such thing.

SECT. V. That the Miracles of Jesus were divine, proved from hence, because he taught the Worship of one God, the Maker of the World.

Now, if it be granted, that Miracles were done by Christ, which the Jews acknowledge; we affirm, that it follows from the Law of Moses itself, that we ought to give Credit to him: For God has faid in the XVIIIth Chapter of Deuter onomy, that he would raise up other Prophets besides Moses, which the People were to hearken to; and threatens heavy Punishments if they did not. (a) Now the most certain Token of a Prophet, is Miracles; nor can any thing be conceived more flagrant. is faid, Deut. XIII. that if any one declares himfelf to be a Prophet, by working Wonders, he is not to be hearkened to, if he intices the People to the Worship of new Gods: For God permits fuch Wonders to be done, only to try, whether his People be firmly established in the Worship of the true God. From which Places compared together, (b) the Hebrew Interpreters rightly collected, (c) that every one who worked Miracles, was to

(a) Now the most certain Token, &c.] And the foretelling future Events, which may justly be reckoned amongst Miracles, Deut XVIII. 22.

(b) The Hebrew Interpreters, &c.] See Moses, Maimonides, and others quoted in Manasses's Conciliator, Quast. IV. on Deut.

(c) That every one whoworked Miracles, &c] And whose Prophecies came to pass; this Argument is strongly urged in Chrysostom's Vth Discourse against the Jews; and in his Discourse concerning Christ's Divinity, VI. Tom. Savil.

to be believed, if he did not draw them off from the Worship of the true God; for in that Instance only, it is declared; that no Credit is to be given to Miracles, though never so remarkable ones. Now Jesus did not only not teach the Worship of salse Gods, but on the contrary (a) did expressly forbid it, as a grievous Sin; and taught us to reverence the Writings of Moses, and those Prophets which followed him: So that nothing can be objected against his Miracles; for what some object, that the Law of Jesus in some things differs from that of Moses, is not sufficient.

SECT. VI. An Answer to the Objection, drawn from the Difference betwixt the Law of Moses, and the Law of Christ; where it is shown, that there might be given a more perfect Law than that of Moses.

For the Hebrew Doctors themselves lay down this Rule (b) for the Extent of a Prophet's Power, that is, of one that works Miracles; that he may securely violate any sort of Precept, except that of the Worship of one God. And indeed the Power of making Laws, which is in God, did not cease upon his giving Precepts by Moses; nor is any one, who has any Authority to give Laws, thereby hindered from giving others contrary to them. The Objection of God's Immutability, is nothing to the Purpose; for we do not speak of the Nature and Essence of God, but of his Actions. Light is

(a) Did expressly forbid it, &c.] Matt. XII. 29, 32. John XVII. 3. Acts XV. 28. 1 Cor. V. 10, 11, 18. VI. 9. X. 7. XII. 2. 2 Cor. VI. 16. 1 Theff. I. 9. 1 John V. 21.

(b) For the Extent of a Prophet's Power, &c.] This Rule is laid down in the Talmud,

entitled, Concerning the Council. Thus at the Command of Joshua, the Law of the Sabbath was broken, Jos. V. And the Prophets often facrificed, out of the Place appointed by the Law, as Samuel, 1 Sam. VII. 17. XIII. 8. and Elijah, 1 Kings XVIII. 38.

turned into Darkness, Youth into Age, Summer into Winter; which are all the Acts of God. Formerly God allowed to Adam all other Fruit. (a) except that of one Tree, which he forbad him, viz. because it was his Pleasure. He forbad killing Men in general, (b) yet he commanded Abrabam to flay his Son; (c) he forbad some, and accepted other Sacrifices, diftant from the Tabernacle. Neither will it follow; that because the Law given by Moses, was good, therefore a better could not be given. Parents are wont to lifp with their Children, to wink at the Faults of their Age, to tempt them to learn with a Cake: But as they grow up, their Speech is corrected, the Precepts of Virtue instilled into them, and they are shown the Beauty of Virtue, and what are its Rewards. (d) Now that the Precepts of the Law, were not absolutely perfect, appears from hence; that some holy Men, in those times, led a Life more perfect than those Precepts required. Moses, who allowed revenging an Injury, partly by Force, and partly by demanding Judgment; when himself was afflicted with the worst of Injuries, (e) prayed for his Enemies. (f) Thus David was willing to have his rebellious Son spared, (g) and patiently bore the Curses thrown upon him. Good Men are no where found to have divorced their Wives, though

(a) Except that of one Tree. &c.] Gen. 11. 17.

(b) Yet be commanded Abraham, &c.] Gen. XXII 2.

(c) He forbad some, and accepted other, &c.] As was faid just before.

(d) Now that the Precepts of the Law, &c.] Heb. VIII. 7. (e) Prayed for his Enemies, &c.] Exod. XXXII. 2, 12, 14, 31. Numb. XI. 2. XII. 13. XIV. 13. and following Verses, XXI. 7, 8. Deut. IX. 18, 26. XXXIII.

(f) Thus David was willing, &c.] 2 Sam. XVIII. 5.

(g) And patiently bore the Curses, &c.] 2 Sam. XXI.

though the Law allowed them to do it. that Laws are only accommodated to the greater Part of the People; and in that State, it was reafonable fome things should be overlooked, which were then to be reduced to a more perfect Rule. when God, by a greater Power of his Spirit, was to gather to himself a new People out of all Nations. And the Rewards which were expressly promised by the Law of Moses, do all regard this mortal Life only: Whence it must be confessed, (b) that a Law, better than this, might be given; which should propose everlasting Rewards, not under Types and Shadows, but plainly and openly, as we see the Law of Christ does.

SECT. VII. The Law of Moses was observed by Jesus when on Earth, neither was any Part of it abolished afterwards, but only those Precepts which bad no intrinsick Goodness in them.

WE may here observe, by the way; to shew the Wickedness of those Jews, who lived in our Saviour's time; that Jesus was very basely treated by them, and delivered up to Punishment, when they could not prove that he had done any thing contrary to the Law. (c) He was circum-

cifed,

(a) So that Laws are only accommodated, &c.] Origen against Celsus, Book III. " As " a certain Lawgiver said to " one who asked him, if he " gave to his Citizens the most " perfect Laws, not, says he, the most perfect in themselves, " but the best they can bear." Porphyry, Book I. against eating living Creatures, concerning Lawgivers, fays thus. "If "they have regard to the middle fort of Life, called " Natural, and according to

"what is agreeable to most "Men, who measure Good " and Evil by external things " which concern the Body: " If, I say, with this View, " they make Laws; what In-" jury is done to Life, if any " one adds fomething more " excellent than this?"

(b) That a Law better than this, &c.] Heb. VII. 19, 22. VIII. 6. 2 Tim. I. 10.

(c) He was circumcifed, &c.] Luke II. 21.

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cifed, (a) made use of the Fewish Meats, (b) was cloathed like them; (c) those who were cleanfed from their Leprofy, he fent to the Priests, (d) he religiously observed the Passover, and other Festival Days. If he healed any on the Sabbath-Day, he made it appear, (e) not only from the Law, (f) but from their received Opinions, that fuch Works were not forbidden on the Sabbath. He then first began (g) to discover the abrogating some Laws, when he had overcome Death, was afcended into Heaven, had endued his Disciples with remarkable Gifts of the Holy Spirit, and had shown by those things, (b) that he had obtained a Kingly Power, (i) in which is included an Authority to make Laws, according to that Prophecy of Daniel, Chap. III and VIII, the VIII and XI, being compared together; who foretold that after the Overthrow of the Kingdoms of Syria and Egypt, (the latter of which came to pass under Augustus) God would give to a Man, (k) who should appear to be an ordinary Person, a Kingdom; extending to the People of all Nations and Languages, and which should never have an End. Now that

(a) Made use of the Jewish Meats, &c.] Gal. IV. 5.

(b) Was cloathed like them,

&c.] Matt. IX. 20.

(c) Those who were cleansed, &c.] Matt. VIII. 4. Mark I.

44. Luke V. 14.

(d) He religiously observed the Passover, &c.] Luke II. 41. John II. 13, 23. XI. 56. XII. 1. John VII. 2.

(e) Not only from the Law,

&c.] Matt. XII. 5.

(f) But from their received Opinions, &c.] Matt. XII. 11.

(g) To discover the abrogating, &c.] Acts X. Colos II. 14.

(b) That he had obtained a Kingly Power, &c] Als II. 36. Rev. I 5.

(i) In which is included, &c.]

James I. 25.

(k) Who should appear to be an ordinary Person, &c.] Dan. II. 45. VII. 12. For the Son of Man, expresses in Hebrew, a certain Meanness; and so the Prophets are called, compared with Angels, as is observed by Jachiades, on Dan. X. 16.

Part of the Law, the Necessity of which was taken away by Christ, did not contain in it any thing in its own Nature virtuous; but confifted of things indifferent in themselves, and therefore not unalterable: For if there had been any thing in the Nature of those things, to inforce their Practice, God would have prescribed them (a) to all the World, and not to one People only; and that from the very Beginning, and two thousand Years and more after Mankind had been created. Abel. Enoch, Noah, Melchisedech, Job, Abraham, Isaac, Facob, and all the eminently pious Men, who were fo beloved of God, were ignorant of all, or almost all this Part of the Law; and yet nevertheless they received Testimony of their Faith towards God, and of his divine Love towards them. Neither did Moses advise his Father-in-Law Jethro to perform these Rites, nor Jonas the Ninevites. nor did the other Prophets reprove the Chaldeans, Egyptians, Sidonians, Tyrians, Idumeans and Moabites, to whom they wrote, for not embracing them, though they particularly enumerate their Crimes. These Precepts therefore were particular, and introduced either to hinder some Evil, (b) to which the

(a) To all the World, and not to one People only, &c.] So far from that, that fome Laws, fuchasthofe of First Fruits, Tythes, Assembling upon Festivals, relate ex. pressly to the Place of Judea only, whither it is certain all Nations could not come. See Exodus XXXIII. 19. XXXIV. 26. Deut. XXVI. 2. and what follows. Also Deut. XII. 5. and following. XIV. 23. and following. Also Exodus XXIII. 17. XXXIV. 2, 23, 24. Deut. XVI. 16. The most ancient Custom, in-

terpreted the Law of Sacrifices, in the same Manner. The Talmud entitled, concerning the Councils, and that entitled Chagiga, tell us, that the Law of Moses was given to the Hebrews only, and not to Strangers. See Maimonides on Deut. XXXIII. and Bechai.

(b) To which the Jews were especially inclined, &c.] Being very much addicted to Rites, and, on that Account, prone to Idolatry. This the Prophets every where show, especially Exekiel XVI.

the Tews were especially inclined, or for a Trial of their Obedience, or to fignify some future things. Wherefore there is no more Reason to wonder at their being abolished, than at a King's abrogating some municipal Laws, in order to establish the fame Ordinances all over a Nation: Neither can there be any thing alledged to prove, that God had obliged himself to make no Alteration herein. For if it be faid, that these Precepts are stiled perpetual; (a) Men very often make use of this word, when they would fignify only, that what they command in this manner, is not limited for a Year's Continuance, (b) or to a certain time; suppose of War or Peace, accommodated to the Scarceness of Provision; now this does not hinder but that they may appoint new Laws concerning these Matters, whenever the Publick Good requires it. Thus the Precepts which God gave to the Hebrews, were fome of them temporary, (c) only during the Continuance of that People in the Wilderness; (d) others confined to their Dwelling in the Land of Canaan. That these might be distinguished from the other, they are called perpetual; by which may be meant, that they ought not to be neglected any where, nor at any time, unless God should signify his Will to the contrary. Which manner of fpeaking, as it is common to all People, the Hebrews

⁽a) Men very often make use of this Word, &c.] L. Hac E. distali Cod. de secundis Nuptiis. L. Hac in perpetuum. Cod. de diverfis Pradis Libro XI. and in many other Places.

⁽b) Or to a certain Time, &c ? L. Valerius in Livy, XXXIV.

[&]quot; The Laws which particular " times require, are liable to

[&]quot; be abolished, and I find are

[&]quot;changed with the times;

[&]quot; those that are made in the " time of Peace, are abrogated

[&]quot; in War; and those made in "War, abrogated in Peace."

⁽c) Only during the Continuance, &c.] As Exodus XXVII. Deut. XXIII. 12.

⁽d) Others confined to their Dwelling, &c.] Deut. XII. 1, 20. Numb. XXXIII. 52.

brews ought the less to wonder at, because they know that in their Law, that is called (a) a perpetual Right, and a perpetual Servitude, which continued only from Jubilee to Jubilee. (b) And the Coming of the Messiah is by themselves called the fulfilling of the Jubilee, or the Great Jubilee. And moreover, the Promise of entering into a new Covenant, is to be found amongst the old Prophets, (c) as Jeremiah XXXI; where God promises that he will make a new Covenant, which shall be writ upon their Hearts, and Men will have no need to learn Religion of each other, for it shall be evident to them all: And moreover, that he would pardon all their past Transgressions: Which is much the same, as if a Prince, after his Subjects had been at great Enmity with each other; in order to establish a Peace, should take away their different Laws, and impose upon them all, one common Law, and that a perfect one; and for the future, promise them pardon for all their past Transgressions, upon their Amendment. Tho' what has been faid might fuffice; yet we will go through every Part of the Law that is abolished; and shew that the things are not such, as are in their own Nature well-pleafing to God, or fuch as ought to continue always.

(a) A perpetual Right, &c.]
Exodus XXI. 6. 1 Sam. I. 22.
And thus Josephus Albo, in his
IIId Book of Foundations. ch.
16. thinks the Word לולים לולים

(b) And the Coming of the Messiah, &c.] In Pereck Cheleck, and elsewhere. And in Isaiah LXI. 2. (Pereck Cheleck is the XIth Chapter of the Talmud concerning Councils; but what Grotius mentions, is not to be found there, at least in the Mischna Text; these Citations ought to have been more exact.)

(c) As Jeremiah XXXI. &c.] V. 31. and following. SECT. VIII. As Sacrifices, which were never acceptable to God upon their own Account.

The principal, and which first offer themselves to us, are Sacrifices; concerning which many Hebrews are of Opinion, (a) that they first proceeded from the Invention of Men, before they were commanded by God. Thus much certainly is evident, that the Hebrews were desirous of very many Rites; (b) which was a sufficient Reason why God should enjoin them such a Number, upon this Account, lest the Memory of their dwelling in Egypt should

(a) That they first proceeded from the Invention of Men, &c.] Chrysoftom XII. concerning Statues, speaking of Abel, says, " that he offered Sacrifices, " which he did not learn from " any other Person, nor did " he ever receive any Law, "that established any thing " about First Fruits; but he had it from himself, and was " moved to it by his own " Confcience only." In the Answer to the Orthodox, in the Words of Justin, to the LXXXIIId Query: " None " of those who facrificed Beasts " to God before the Law, fa-" crificed them at the Divine · Command; though it is e-" vident that God accepted " them, and by fuch Accep-" tance discovered that the Sa-"crifices were well-pleafing " to him." (This Matter is largely handled by Dr Spencer, concerning the Ritual Law of the Jews. Book III. Dif. 2. to which I refer you. Le Clerc.)

(b) Which was a sufficient Reason, &c.] This very Reafon for the Law of Sacrifices, is alleged by Maimonides in his Guide to the Doubting, Book III. Ch. 32 Tertullian against Marcion, Book II. " Would " you have no Body find Fault " with the Labour and Burthen " of Sacrifices, and the buly " Scrupulousness of Oblations, " as if God truly defired fuch "things, when he fo plainly " exclaims against them? To " what Purpose is the Multitude " of your Sacrifices? And who " hath required them at your " Hands? But let such observe " the Care God has taken, to " oblige a People prone to Ido-" latry and Sin, to be reli-" gious; by fuch Duties, as " that superstitious Age was " most conversant in, that he " might call them off from " Superflition, by command-" ing those things to be done " upon his Account, as if he " defired it, left they should " fall to making Images."

should cause them to return to the Worship of false Gods. But when their Posterity, set a greater Value upon them than they ought; as if they were acceptable to God upon their own Account, and a Part of true Piety: they are reproved by the Prophets: (a) As to Sacrifices, fays God in David's Fiftieth Pfalm, according to the Hebrew, I will not speak to you at all concerning them, viz. that you shall slay Burnt-offerings upon Burnt-offerings, or that I will accept young Bullocks or Goats out of thy Fold: For all the living Creatures, which feed in the Forests, and wander upon the Mountains, are mine; I number both the Birds, and the wild Beafts; so that if I be hungry, I need not come to declare it to you; for the whole Universe, and every thing in it is mine. Do you think I will eat the Fat of Flesh, and drink the Blood of Goats? No: Sacrifice Thanksgiving, and offer thy Vows unto God. There are some amongst the Hebrews, who affirm, that this was faid, because they who offered these Sacrifices were unholy in their Hearts and Lives. But the Words themselves, which we have quoted, tell us the contrary, viz. that the Thing, was not at all acceptable to God, in itself. And if we consider the whole Tenor of the Pfalm, we shall find that God addresses himself to holy Men; for he had before faid, Gather my Saints together, and afterwards, Hear, O my People. These are the Words of a Teacher; then having finished the Words before cited, he turns his Discourse, as is usual, to the Wicked: But to the Wicked, said God; and in other Places, we find the fame Senfe. As Pfalm LI. To offer Sacrifices is not acceptable to thee, neither

⁽a) As to Sacrifices, &c.] Translation, And so are the This is Grotius's Paraphrase following. Le Clerc. upon Pfalm L. not a literal

ther art thou delighted with Burnt-offerings: But the Sacrifice which thou truly delightest in, is a Mind humbled by the Sense of its Faults; for thou, O God, wilt not despise a broken and contrite Heart: The like of which is that of Pfalm L. Sacrifices and Oblations thou dost not delight in, but thou securest me to thyself, (a) as if I were bored through the Ear; thou dost not require Burnt-facrifices, or Trespass-offerings; therefore have I answered, Lo, I come; and I am as ready to do thy Will, as any Covenant can make me; for it is my Delight. For thy Law is fixed in my whole Heart; the Praises of thy Mercy, I do not keep close in my Thoughts, but I declare thy Truth and Loving-kindness every where; but thy Compassion and Faithfulness do I particularly celebrate in the great Congregation. In Chap. I. of Isaiab, God is introduced speaking in this manner. What are so many Sacrifices to me? I am filled with the Burnt-offerings of Rams, and the Fat of fed Beasts; I do not love the Blood of young Bullocks, of Lambs, or of Goats, that you should appear with it before me : For who bath required this of you, that you shall thus pollute my Courts? And Jeremiab VII. which is a like Place, and may serve to explain this. Thus saith the Lord of Angels, the God of Israel, ye heap up your Burnt-offerings with your Sacrifices, and your selves eat the Flesh of them. For at the time when I first brought your Fathers up out of Egypt, Ineither required nor commanded them any thing about Sacrifices, or Burnt-offerings. But that which I earnestly commanded them, was, that they should be obedient to me; so would I be their God, and they should be my People; and that they should walk in the Way that I should teach them, so should all things succeed prosperoufly

⁽a) As if I were bored, &c.] A Mark of Servitude amongst the Hebrews.

roufly to them. And these are the Words of God in Hosea, Chap. VI. Loving-kindness towards Men. (a) is much more acceptable to me than Sacrifice; to think aright of God, is above all Burnt-offerings. And in Micab, when the Question was put, how any Man should render himself most acceptable to God? by a vast Number of Rams, by a huge Quantity of Oil, or by Calves of a Year old? God answers, I will tell you what is truly good and acceptable to me, viz. (b) that you render to every Man his due, that you do Good to others, and that you become bumble and lowly before God. Since therefore it appears from these Places, that Sacrifices are not reckoned amongst those things which are primarily, and of themselves acceptable to God; but the People, gradually, as is usual, falling into wicked Superstition; placed the principal Part of their Piety in them, and believed that their Sacrifices made a fufficient Compensation for their Sins: It is not to be wondered at; if God in time abolished a thing in its own Nature indifferent, but by use converted into Evil; especially (c) when King Hezekiah broke the brazen Serpent, erected by Moses; because the People began to worship it with religious Worship. Nor are there wanting prophecies, which foretold that those Sacrifices, about which the Controversy now is, should cease: Which any one will eafily understand, who will but consider, that according to the Law of Moles,

(a) Is much more acceptable to me, &c.] So the Chaldee Interpreter explains this Place.

Chap XXXIII 15. by Micab, into three in this Place; by Isaiab into two, Chap. LVI. 1. by Habbakkuk into one, Chap. II 4. as also by Amos, V. 6.

⁽b) That you render to every Man his due, &c.] Therefore the Jews fay, that the CCII. Precepts of the Law are by Isaiah contracted into fix,

⁽c) When King Hezekiah, &c.] 2 Kings XVIII. 4.

the facrificing was committed entirely to the Posterity of Aaron, and that only in their own Country. Now in Pfalm CX. according to the Hebrew, a King is promised, whose Kingdom should be exceeding large, who should begin his Reign in Sion, and who should be a King and a Priest for ever, after the Order of Melchisedech. And Isaiah, Chap. XIX. faith, that an Altar should be seen in Egypt, where not only the Egyptians, but the Assyrians also and Israelites should worship God; and Chap. LXVI. he faith, that the most distant Nations, and People of all Languages, as well as the Israelites, should offer Gifts unto God, and out of them should be appointed Priests and Levites; all which could not be, (a) whilft the Law of Moses continued. To these we may add that Place in (b) Malachi, Chap. I. where God foretelling future Events, fays, that the Offerings of the Hebrews would be an Abomination to him; that from the East to the West, his Name should be celebrated among all Nations: and that Incense, and the purest things should be offered him: and Daniel in Chap. IX. relating the Prophecy of the Angel Gabriel, concerning Christ, says, that be shall abolish Sacrifices,

(a) Whilft the Law of Moses continued, &c.] Add this Place of Fereny, Chap. III. 16. In those Days, saith the Lord, they shall say no more, the Ark of the Covenant of the Lord, neither shall it come into their Minds, neither shall they remember it, neither shall they visit it, neither shall that be done any more. (Even the Jews themselves could no longer obferve their Law, after they were fo much scattered. For it is impossible that all the

Males should go up thrice in a Year to Jerusalem, according to the Law, Exodus XXIII. 17. from all those Countries which were inhabited by them. This Law could be given to no other, than a People not very great, nor much distant from the Tabernacle. Clerc.)

(b) Malacbi, Ch. I. &c.] See Chryfostom's excellent Paraph. upon this Place, in his IId Difcourse against the Gentiles.

and Offerings: And God has sufficiently signified, not only by Words, but by the Things themselves, that the Sacrifices prescribed by Moses, are no longer approved by him: Since he has suffered the Jews to be above sixteen hundred Years without a Temple, or Altar, or any Distinction of Families, whence they might know who those are who ought to perform the sacred Rites.

SECT. IX. And the Difference of Meats.

What has been faid concerning the Law of Sacrifices, the fame may be affirmed of that, in which different kinds of Meat are prohibited. It is manifest, that after the universal Deluge, (a) God gave to Naah and his Posterity a Right to use any fort of Food; which Right descended, not only to Japhet and Ham, but also to Shem and his Posterity, Abraham, Isaac and Jacob. But afterwards; when the People in Egypt were tinctured with the vile Superstition of that Nation; then it was, that God first prohibited the eating some fort of living Creatures; either because for the most part (b) such were offered

(a) God gave to Noah and bis Pofterity, &c.] The Mention of clean and unclean Creatures, feems to be an Objection against this, in the History of the Deluge; but either that was faid by way of Prolepsis to those who knew the Law; or by unclean, ought to be understood, those which Men naturally avoid for Food, fuch as Tacitus calls prophane, Hift. VI. Unless any one had rather understand by clean, those which are nourished by Herbs; and by unclean, those

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which feed on other living Creatures.

(b) Such were offered by the Egyptians, &c] Origen, in his IVth Book against Celfus. "Some wicked Dæmons, and (as I may call them) Titanick or Gigantick ones, who were rebellious against the true God, and the heavenly Angels, and fell from Heaven, and are continually moving about gross and unclean Bodies here on Earth; having fome foresight of things to come, by reason of their Q

offered by the Egyptians to their Gods, and they made Divination by them; or because (a) in that typical

" Freedomfromearthly Bodies; " and being conversant in such " things, and being defirous " to draw off Mankind from " the true God; they enter " into living Creatures, espe-. cially those that are ravenous, " wild and fagacious, and move " them to what they will: Or " else, they stir up the Fancies " of fuch living Creatures, to " fly or move in fuch a man-" ner; that Men taken by the "Divination in these dumb "Creatures, might not feek " the God that comprehends "the Universe, nor enquire " after the pure Worship of " God; but suffer their Rea-" fon to degenerate into earth-" ly things; fuch as Birds and " Dragons, Foxes and Wolves. " For it is observed by those "who are skilful in these " things, that future Predic-" tions are made by fuch living " Creatures as these; the Da-" mons having no Power to " effect that in tame Creatures, "which by Reason of their " Likeness in Wickedness, not " real, but feeming Wicked-" ness in such Creatures, they " are able to effect in other "Creatures. Whence, if any " thing be wonderful in Mo-" fes, this particularly deferves " our Admiration, that discern-" ing the different Natures of " living Creatures; and whe-" ther instructed by God con-" cerning them, and the Da-

" mons appropriated to every " one of them; or whether " he understood by his own "Wisdom, the several ranks " and forts of them; he " pronounced them unclean, " which were efteemed by the " Egyptians, and other Nations " to cause Divination, and he " declared the other to be clean." The like to which we find in Theodoret, Book VII. against the Greeks: And not very different from this, is that of Manetho, having established in the Law many other things, particularly such as were contrary to the Customs of the Egyptians. And that which Tacitus fays of the Jews: All things are prophane amongst them, which are sacred amongst us. And afterwards: They flay a Ram in contempt of Jupiter Ammon; and facrifice an Ox, which the Egyptians worshipped the God Apis by.

(a) In that typical Law, &c.] Barnabas in his Epiftle. " Mo-" fes, faid, ye shall not eat a " Swine, nor an Eagle, nor a " Hawk, nor a Raven, nor a-" ny Fish, which hath no Fins. " By which he meant three O-

" pinions figuratively expressed. "What he aims at, is evident " from these Words in Deute-" ronomy. And my Judgments

" shall be established among my " People. Now the Command-

" ment of God, is, not literally " to ptohibit eating them;

es but

typical Law, the particular Voices of Men, were represented by certain Kinds of living Creatures. That these Precepts were not universal, appears from the Instance of what is appointed concerning the Flesh of a Beast that died of itself, Deut. XIV. that it was not lawful for the Israelites

" but Moses spake them in a " spiritual Sense. He mentions " Swine for this End, that they " should not converse with " Men who refemble Swine; " for when they live in Luxury, "they forget their Master; but " when they want, they own "their Master; Thus a Swine " while he is eating, will not "know his Master; when he is "hungry, he cries out, and " when he is full, he is quiet. " Again, Thou shalt not, fays " he, eat the Eagle, or the " Hawk, or the Kite, or the "Raven. As much as to fay, " you shall not converse with " fuch Men, who know not "how to get their Food by " Labour and Pains, but un-"juftly steal it from others; " and who walk about as if "they were fincere, when " they lie in wait for others. "Thus these slothful Creatures, " contrive how they may de-" vour the Flesh of others, be-" ing pestilent by their Wick-" edness. Again, Thou shalt " not eat, fays he, the Lam-" prey, nor the Pourcontrel, " nor the Cuttle; that is to " fay, you shall not converse " with those Men who are fi-" nally wicked, and condemn-" ed to Death: As these Sort

" of Fish alone, are doomed to " fwim at the Bottom of the " Sea, not like others to hover " on the Top of the Water, " but to dwell on the Ground "at the Bottom. Also he " fays, thou shalt not eat the " Coney: Wherefore? That " you may not be a Corrupter " of Children, nor fuch like; " for the Hare has a new Place " to lay her Excrements in "every Year; for fo many " Years as she lives, so many " Holes has she under Ground. "Further, thou shalt not eat " the Hyana, that is, thou " shalt not be an Adulterer, or " unclean Person, or such like: " For what Reason? Because "this Creature changes its "Nature every Year, and " fometimes is a Male, and " fometimes a Female. " he justly hated the Weasel; " as much as to fay, you shall "not be like fuch Perfons "who, we have heard, have " committed Iniquity in their " Mouths, by Uncleanness; " neither shall you have Cor-" respondence with such Work-" ers of Iniquity; for this Ani-" mal conceives in its Mouth. " Concerning Meats therefore, " Moses meant three Things " fpiritually; but they, thro" " fleshly

raelites to eat it, (a) but it was lawful for Strangers, which Strangers the Jews were commanded to perform all good Offices to, as esteemed of God. And the antient Hebrew Teachers openly declare, (b) that in the Times of the Messiah, the Law of

" fleshly Inclinations, under-

" flood him of Meats.

" David knew these three "Opinions, and therefore a-

" greeably thereto he fays,

" Bleffed is the Man that walk-

" eth not in the Council of the

" Ungodly, as Fishes wander in

" Darkness at the Bottom of

" the Sea. And hath not flood

" in the Way of Sinners, viz.

" like them, who though they

" would feem to feat God, fin

" like Swine: And bath not

" fat in the Seat of the scornful,

" like Birds watching for their

" Prey. Thus you have the

"End and the Meaning of

"them. But Mofes com-

" manded to eat every Crea-

" ture that is cloven-footed,

" and that cheweth the Cud.

" And what does he mean by

"this? He that receiveth

" Meat, knoweth him that

" feeds him, and is fatisfied

" with it, and feems to rejoice;

" Which is very well faid, if

"we confider the Command.

" What therefore is the Mean-

"ing of it? Why, converse

" with those who fear their

"Master; with those who

" meditate in their Hearts upon

" the Word they have receiv-

" ed; with those, who speak

" of, and keep the Judgments

of their Mafter; with those

"who know that Meditation

" is a pleafant Work, and be-" longs to those who throughly

" confider their Mafter's Word.

"But what means cloven-

" footed; That a Man should

" walk uprightly in this World,

" in Expectation of another

" Life. See what excellent

" Laws are established by Mo-

" fes" Clemens commends

this of Barnabas, in his Vth

Strome. You may find also

many Things partly like, and

partly the same with these, in Philo's Book of Agriculture;

and in the Book entitled, The

Wicked lay Snares for the Righ-

teous; which are too long to

be transcribed. The like is to

be feen in Eusebius, out of Ariftaus, Book VIII. ch. 9.

(a) But it was lawful for

Strangers, &c.] Holy Men,

but not circumcifed, which you find mentioned, Levit.

XXII. 25. and XXV. 4, 7.

and in the Talmud, chap. of

the King, and of the Council;

and in Maimonides's Book of

Idolatry.

(b) That in the Times of the Messiah, &c.] Thus R. Samuel in Mechor Chaim. The Talmud entitled Nida, fays, the Law was to continue but till the Times of the Messiah. We

may moreover observe, that fome Hebrew Teachers, a-

mongst whom is Bechai, were

the Prohibition of Meats could cease, and that Swines Flesh should be as clean as that of an Ox. And certainly, since God designed to gather a People to himself out of all Nations, it was more reasonable, that he should make Liberty and not Bondage, in such things, common to all. Now follows an Examination of Festival Days.

SECT. X. And of Days.

THESE were all instituted in Memory of the Benefit they had received from God, when they were delivered from the Egyptian Bondage, and brought into the Promised Land. Now the Prophet Jeremiah fays, Chap. XVI, and XXIII. that the Time would come when new and much greater Benefits should so eclipse the Memory of that Benefit, that there would scarce be any Mention made of it. And moreover, what we now faid of Sacrifices, is as true of Festivals; the People began to put their Trust in them, so far; that if they rightly observed them, it was no great Matter how they offended in other Respects. Wherefore in Isaiah, Chap. I. God fays, that he hated their New Moons and Feast-Days, they were such a Burden to him, that he was not able to bear them. Concerning the Sabbath, it uses particularly to be objected, that it is an universal and perpetual Precept, not given to one People only, but in the Beginning of the World, to Adam the Father of them all. To which I answer.

of Opinion; that the Laws concerning forbidden Meats, were peculiar to the Land of Canaan, nor was any one obliged to observe them, out of the Bounds thereof. And beside, the Jews themselves are ignorant, or at least dispute about the Signifcation of many of the Names of those Animals; which we cannot think God would have permitted, if the Obligation to observe that Law, were to have continued till this Time. I answer, agreeably to the Opinions of the most learned Hebrews, that this Precept concerning the Sabbath is two-fold: (a) A Precept of Remembrance, Exodus XX. 8. and (b) Precept of Observation, Exodus XXXI. 31. The Precept of Remembrance is fulfilled, in a religious Memory of the Creation of the World; the Precept of Observation, confifts in an exact Abstinence from all manner of Labour. The first Precept was given from the Beginning, and without doubt (c) the pious Men before the Law obeyed it, as Enoch, Noah, Abraham, Isaac, Jacob; the latter of whom, tho' we have a Relation of many of their Travels, (d) yet there is no Sign of their stopping their Journey on the Account of the Sabbath; which Thing we frequently meet with, after their coming out of Egypt. For after the People were brought out of Egypt, and had fafely passed through the Red Sea, they kept the first Day, a Sabbath of Rest, and sung an Hymn to God, upon that Account; and from this Time, that exact Rest of the Sabbath was commanded, the first Mention of which is in the gathering of Manna, Exod. XXXV. 2. Levit. XXIII. 3. And in this Sense, the Reason alleged, Deut. V.

(a) A Precept of Remembrance &c.] זכיר.

(b) A Precept of Observation, &c.] שמיך. Thus Mofes Gerundensis, and Isaac Aramas distinguish. (Observation and Remembrance fignify the same Thing in Moses, as to this Matter, as we have shown on Deut. V. 1. however the Thing here treated of, is true. Le Clerc.)

(c) The pious Men before the Law, &c.] From whom a

certain Veneration for the Seventh Day, was derived to the Greeks, as Clemens observes. See what is faid in relation to

this, Book I.

(d) Yet there is no Sign, &c.] That the pious Men of those Times did in this Sense oak-Carious, that is, observe the Sabbath, is denied by Justin, in his Dialogue with Tryphon, and by Tertullian in two Places against the Jews.

21. For the Law of the Sabbath, is the Deliverance out of Egypt. And further, this Law had regard to Servants against the Severity of those Masters. who allowed them no Respite from their Labours, as you find it in the forecited Places. It is true indeed. (a) that Strangers were obliged by this Law. and that for this Reason, that there might be an universal Rest of all the People. But that this Law of perfect Rest, was not given to other People, appears from hence, that in many Places it is called a Sign, and a particular Covenant between God and the Israelites, Exodus XXXI. 13, 16. And further; that those Things which were instituted in Memory of the coming out of Egypt, are not fuch as ought never to cease, we have before shown, from the Promise of much greater Benefits. To which may be added, that if the Law concerning Rest on the Sabbath, had been given from the Beginning, and in fuch a Manner as never to be abolished; certainly that Law would have prevailed over all other Laws; the contrary to which we now find. For it is evident, (b) that Children were rightly circumcifed on the Sabbath Day; and while the Temple stood, (c) the Sacrifices were flain on the Sabbath-Day, as well as on other Days. The Hebrew Teachers themselves show, that this Law is changeable; when they fay that Work may justly be done on the Sabbath, at the Command of a Prophet, which they prove by the Example of the taking of Jericho on the

(a) Strangers were abliged by this Law, &c.] Not those others, who out of Judæa observed the Precepts given to the Posterity of Noah. This is the Opinion of the Hebrews.

(b) That Children were rightly

circumcised, &c.] Thus the Hebrew Proverb, The Sabbath gives way to Circumcisson. See John VII. 22.

(c) The Sacrifice's were flain, &c.] Numb. XXVIII. 9.

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the Sabbath-Day by the Command of Joshua. And that in the Time of the Messiah, the Difference of Days should be taken away; some of them show very well, from that Place of Isaiab LXVI. 23. where it is foretold, that there should be a continual Worship of God from Sabbath to Sabbath, from New Moon to New Moon.

SECT. XI. And Circumcifion of the Flesh.

WE come now to Circumcifion, which is indeed ancienter than Moses, as being commanded to Abraham and his Posterity; but this very Precept was the Beginning of the Covenant declared by Moses. Thus we find God said to Abraham, Genefis XVII. I will give unto thee, and to thy Seed after thee, the Land wherein thou art a Stranger, even the Land of Canaan, for an everlasting Possession; therefore keep my Covenant, thou and thy Seed for ever; this is the Covenant betwixt me and thee and thy Seed, every Male shall be circumcised. But we have before feen; that there was to fucceed a new Covenant, in the room of this Covenant, fuch as should be common to all People; for which Reason the Necessity of a Mark of Distinction must cease. And this is further evident; that there was some mystical and higher Signification, contained under this Precept of Circumcifion; as appears from the Prophets, when they command (a) the Heart to be circumcifed, to which all the Precepts of Christ tend. So likewise the Promises added to Circumcision, must of Necessity relate to something further: Namely, that of an Earthly Possession, (b) to the Revelation of an everlafting Poffession; which was never

⁽a) The Heart to be circum-(b) To the Revelation, &c.] cised, &c.] Deut. X. 16. XXX. Heb. IV. 6. Jer. IV. 4.

never made more manifest, than by Jesus; (a) and that of making Abraham a Father of many Nations; till that Time, when not only fome few People, but innumerable of them, spread all over the World, should imitate that memorable Faith of Abraham towards God; which never yet came to pass, but by the Gospel. Now it is no Wonder, that when the Work is finished, the Shadow of the Work that was defigned, should be taken away. (b) And that God's Mercy was not confined to this Sign, is from hence manifest; that not only those who lived before Abraham, but even Abraham himself, was acceptable to God before he was circumcifed: And Circumcifion was omitted by the Hebrews (c) all the while they journeyed through the Defarts of Arabia, without being reproved of God for it.

SECT. XII. And yet the Apostles of Jesus, easily allowed of those Things.

THERE was certainly very good Reason, why the Hebrews should return their hearty Thanks, to Jesus and his Ambassadors; in that he freed them from that heavy Burden of Rites, and secured their Liberty to them; (d) by Miracles and Gifts, no way inferior

(a) And that of making Abraham a Father, &c.] Gen. XVII. 5. Rom. IV. 11, 13, 16, 17. Luke XIX. 9. Gal.

(b) And that God's Mercy, &c.] Justin in his Dialogue with Trypho fays, "Circumci"fion was given for a Sign, "and not for a Work of Righ"teousness." And Irenaus, Book IV. ch. 30. "We learn "from Scripture, that Cir"cumcision is not that which

" perfects Righteousness; but God gave it, that Abraham's

"Posterity might continue distringuishable. For God said to Abraham, let every Male

" of you be circumcifed, and circumcife the Flesh of your

" Foreskin, and it shall be for a Sign of a Covenant betwixt you and me."

(c) All the while they journeyed, &c] Josh. V. 5, 6. (d) By Miracles and Gifts no

(d) By Miracles and Gifts no way inferior, &c.] R. Lewi Ben

inferior to those of Moses. But yet they who first delivered this Doctrine, did not require this of them. that they should acknowledge such their Happiness; but if they would perform the Precepts of Jesus. which were full of all Virtue, they eafily allowed them, in indifferent Things, (a) to follow what Course of Life they would; (b) provided they did not impose the Observation of it, as necessary upon Strangers, to whom the Ritual Law was never given; which one Thing fufficiently shows, that the Fews very unjustly reject the Doctrine of Fesus, under Pretence of the Ritual Law. Having anfwered this Objection, which is almost the only one commonly opposed to the Miracles of Jesus, we come now to other Arguments fuited to convince the Fews.

SECT. XIII. A Proof against the Jews, taken from their own Confession of the extraordinary Promise of the Messiah.

BOTH they and we are agreed, that in the Predictions of the Prophets, there is a Promise; that amongst the many Persons who should make known to the Jews, from Heaven, very great Advantages; there should be One, far exceeding the rest, whom they called the Messiah; which though a common Name, did more eminently agree to this Person only. We affert, that he came long since; they expect that he is yet to come. It remains therefore that we put an End to the Controversy, from those Books,

Ben Gerson said, that the Miracles of the Messiah, ought to be greater than those of Moses, which is most evident in the Dead restored to Life.

of Life they would, &c.] Alls

XVI. 3. XXI. 24. Rom. XIV. 1. 1 Cor. IX. 17. Gal. V. 6. Colof. III. 2.

(b) Provided they did not impose, &c.] Acts XV. Gal. I. 3, 6, 15. IV. 10. VI. 12.

Sect. 13, 14. the Christian Religion. 235 the Authority of which is equally acknowledged by both.

SECT. XIV. That he is already come, appears from the Time foretold.

Piety Ezekiel affords us, could neither deceive us, nor be deceived himself by the Angel Gabriel: And he, according to the Direction of the Angel, has left us upon Record, Chap. IX. that there should not pass above five hundred Years, between the Publication of the Edict for rebuilding the City of Jerusalem, (b) and the Coming of the Messiah. But there is above two thousand Years passed, since that Time to this Day, and he, whom the Jews expect is not yet come; neither can they name any other, to whom that Time will agree. But it agrees so well to Jesus, that (c) a Hebrew Teacher, Nebemiah, who lived five hundred Years before him, said openly

(a) A Testimony of whose great Piety,&c]XIV.14. XXXVIII. 3. Josephus concerning Daniel, at the End of the Xth Book, fays; "That the Spirit of God " was with him." And afterwards: " That he was endued " with every Thing, in an in-" credible Manner, as being " one of the greatest of the Pro-" phets. In his Life-time, he " was had in great Honour and " Esteem, both by the Kings " and the People: And after " his Death, he was had in e-" everlasting Remembrance; " the Books wrote by him and " left to us, we read at this " Day, and their Testimony " convinces us, that he had a

" Communication with God."

(b) And the Coming of the Messiah, &c.] The great Hebrew Doctors, such as Solomon Jarchi, Rabbi Josue, quoted by Abenesdras, and Saaidias, agree, that the Son of Man in Daniel, is the Messiah: Thus Rabbi Josue, who saw the razing of the Temple, said that the Time of the Messiah was then past, as R. Jacob in Caphthor testifies.

(c) A Hebrew Teacher, Nehemiah, &c.] Grotius ought to have told us whence he had this. If I remember right, in fome Epiffle of his to his Brother William Grotius, he fays he received it from a Jew.

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openly then, that the Time of the Messiah, signified by Daniel, could not be deferred above five hundred Years. There is another Mark before hinted at, which agrees with this of the Time; and that is, (a) that a Government over all Nations, should be appointed from Heaven, after (b) the Posterity of Seleucus and Lagus should cease to reign; the latter of which ended in Cleopatra, not long before Jesus was born. A third Token, is in the forementioned Chap. IX. of Daniel; that after the Coming of the Messiah the City of Jerusalem should be razed; which Prophecy of the Destruction of that City, (c) Josephus himself refers to his own Age. From whence it follows, that the Time limited for the Coming of the Messiah, was then past. To this may be referred that of Haggai, Chap. II. where God comforts Zerubbabel, a Heathen Prince, and Joshua the Son of Josedech, the High-Prieft, upon their Sorrow, because the Temple built by them, did not answer the Greatness of the

(a) That a Government over all Nations, &c.] R. Levi Ben Gerson tells us, that that Stone, by the Blow whereof that Image which represented the Empires, should be broken to Pieces, was the Meffiah. Rabbi Solomon, R. Abenesdras, and R. Saaida say, that that Kingdom, which would confume the rest of the Kingdoms, was the Kingdom of the Meffiah. R. Levi Ben Gerson and Saaida, affirm the Son of Man in Daniel, to be the Messiah.

(b) The Posterity of Seleucus and Lagus, &c.] See the Annotations upon this, in the First

Book.

(c) Josephus bimself refers to bis own Age, &c.] Book X. ch. 12. "Daniel wrote con-" cerning this Time, and con-" cerning the Roman Empire, " and that (our Nation) should " be destroyed by it. God " having discovered all these " Things to him, he left them " us in Writing; fo that who-" ever reads them, and confi-" ders what has come to pais, " cannot but admire the Ho-

" nour God did to Daniel." Jaccides also upon Dan. IX. 24. tells us, that the seventy Weeks of Years were finished in the Destruction of Ferusalem.

the former Temple, with this Promise; that there should be greater Honour done to that Temple, than to the former: Which could be faid, neither of the Bigness of the Work, nor of the Materials, nor of the Workmanship, nor of the Ornaments; as is very plain from the History of those Times, in the facred Writings, and in Josephus, compared with that of the Temple of Solomon: To which we may add, which is observed by the Hebrew Teachers, that there were wanting two very great Endowments, in the latter Temple, which were in the former, viz. (a) a visible Light, as a Token of the Divine Majesty, and a Divine Inspiration. But wherein this latter Temple was to exceed the former, God briefly declares, when he fays, (b) that he would establish his Peace, that is, his Favour and Goodwill, in that Temple, as it were by a firm Covenant: This is further profecuted by Malachi, Chap. III. Behold I will fend my Messenger, who shall prepare my Way; (c) and the Lord whom ye feek, shall suddenly come to his Temple (now Malachi lived after the latter Temple was built), even the Mefsenger of the Covenant whom ye delight in. Therefore the Messiah ought to come while the second Temple stood, (d) in which Account, is reckoned

(a) A visible Light, as a Token, &c.] In the Title concerning Instruction, and the Jerusalem Gemara, ch. 3.

(b) That be would establish his Peace, &c] We must obferve what goes before. The Defire of all Nations shall come, and I will fill this House with Glory. Which wonderfully agrees with what we have taken out of Malachi; fo that these two Prophets may serve

for Interpreters of each other. Rabbi Akiba, and many others, as Rabbi Solomon, testifies, were of Opinion, that the Messiah ought to come in the second Temple.

(c) And the Lord whom ye feek. &c.] This Place of Ma-lachi, the Jews commonly ex-

plain of the Messiah.

(d) In which Account is reckoned, &c] As in the Talmud, chap. the last, concerning the

by the Hebrews, all the time from Zerubbabel to Vespasian; for the Temple. in the time of Herod the Great, was not rebuilt from the Foundation, but only (a) gradually renewed by Parts; notwithstanding which Alteration, it might be called the same Temple. And indeed there was so firm an Expectation of the Messiah at that time amongst the Hebrews, and their Neighbours, (b) that Herod was thought by some to be the Messiah, (c) Judas Gaulonita by others, (d) and some more by others, who lived about the time of our Saviour.

SECT. XV. (With an Answer to what is alleged, that his Coming was deferred upon the Account of the Sins of the People.)

THE Jews see themselves put to Difficulties by these Arguments: That they may elude the Force of them therefore; some say that their Sins were the

Council; and that entitled Jorna, and that entitled Rock.

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(a) Gradually renewed by Parts, &c.] Philo concerning the World. "That is not "corruptible, all the Parts of "which are corrupting gradually; but that, all the Parts of which are destroyed to gether at the same time." Add to this, L. proponebatur. D. de Judiciis. & L. quid tamen. Sect. in navis D. quibus modis usus fructus amittatur.

(b) That Herod was thought by some, &c.] These were the Herodians, Matt. XII. 16. Mark III. 6. VIII. 15. XIII. 13. Tertullian in his Enumeration of Hereticks; amongst these were the Herodians, who

faid that Herod was the Christ.

And Epiphanius says the same of them: Agreeable to which, is that of the ancient Scholiast on Persus; "Herod reigned amongst the Jews, in the time of Augustus, in the Parts of Syria; therefore the Herodians keep the Birth-day of Herod, as they do the Sabbath, upon which Day they put lighted Candles crowned with Violets on

"their Windows."
(c) Judas Gaulonita by others, &c.] See Josephus XVIII.

1. Atts V. 36.

(d) And some more by others, &c.] Acts XXI. 38. Josephus has many Instances in the time of Felix, and some after the Destruction of Jerusalem.

the Cause why he did not come at the promised time. Now not to mention, (a) that in the forecited Prophecies; what is determined by them, has no Signs of being fuspended upon any Conditions : how could his Coming be deferred on the Account of their Sins, when this also was foretold, that for the many and great Sins of the People, (b) the City should be destroyed, a little after the time of the Messiah? Further, the Messiah was to come for this very Reason, (c) that he might bring a Remedy for the most corrupt Age; and together with the Rules of reforming their Lives, affure them of Pardon of their Sins. Whence it is faid in Zechary, Chap. XIII. concerning his time; that a Fountain should then be opened, to the House of David and to all in Jerusalem, to wash away their Sins; and it is a common thing among the Fews, to call the Messiah, (d) ISCH COPHER, that is, the Appeafer. It is therefore very repugnant to Reason, to say, that that was deferred upon

(a) That in the forecited Prophecies, &c.] This is expressly affirmed by R. Jochnaan in Schemoth Rabbi, and R. David Kaimebi, on Pfalm CVIII. 5. Josephus, Book X. towards the End, fays well of Daniel: "That in his Prophe-"cies, he not only foretold " what was to come, like the " other Prophets; but he de-" termined the time in which " those things should come to " pass." That the Decree of the Messiah's being sent at that time, was 'not suspended upon any Conditions, appears also from Malachi III. 1. Besides, feeing that the Messiah was to be the Author of the New

Covenant, as Malachi in that Place, and other Prophets shew; his coming could not be suspended on the Condition of observing that Covenant he came to abolish.

(b) The City should be defiroyed, &c.] Dan. IX. 24.

(c) That he might bring a Remedy, &c.] Isaiab LIII. 4. and following Verses. Feremmiab XXXI. 31. and what follows, Exekiel XI. 19, 21.

(d) Isch Copber, ADID WIN] See the Chaldee Paraphrase on Cant. I. 14. R. Judas in Chasidim, and R. Simeon, in Bereschith Rabbah, say, that the Messiah should bear our Sins.

Book V.

the Account of the Disease, which was directly appointed for that Disease.

SECT. XVI. Also from the present State of the Jews, compared with the Promises of the Law.

As to what we faid, that the Messiah is long fince come upon Earth, even Experience might convince the Jews. (a) God promised them in the Covenant made with Moses, a quiet Possession of the Land of Palestine, fo long as they conformed their Lives to the Precepts of the Law: And on the contrary, (b) if they finned grievously against it, he threatened to drive them out; and fuch like Evils: Yet notwithstanding this; if at any time when, under the Pressure of these Calamities, and led by Repentance of their Sins, they returned to Obedience; he would be merciful towards his People, and cause them to return into their own Country, though dispersed into the furthest Parts of the World; as you may see in many Places, particularly Deut. XXX. and Nehemiah I. But now it is above fifteen hundred Years, fince the Jews have been out of their own Country, and without a Temple: And if at any time they (c) attempted to build a new one, they were always hindered. (d) Nay, Ammianus Marcellinus, who

was

(a) God promised them in the Covenant, &c.] Exodus XV. Levit. XVIII. Levit. VI, VII, XI, XXVIII.

(b) If they sinned grievously against it, &c.] Levit. XXVI. Deut. IV, XI, XXVIII.

(c) Attempted to build a new one, &cc.] In the times of Adrian, Constantine, and Julian, Chrysoftom II. against the Jews.

(d) Nay, Ammianus Marcel-

linus, &c.] Book XXIII. Chryfostom II. against the Jews.
Fire immediately broke out of
the Foundation, and burnt many
Men, and also the Stones of that
Place. The whole Place is
worth reading. The same Author has the like Words, in his
IVth Homily upon Matthew,
and in his Discourse of Christ's
being God.

was not a Christian Writer, reports that Balls of Fire broke out of the Foundation, and destroyed their Work. When of Old, the People had defiled themselves with the greatest Wickedness, every where facrificed their Children to Saturn, looked upon Adultery as nothing, spoiled the Widows and the Orphans, shed innocent Blood in great Plenty; (a) all which the Prophets reproach them with; they were driven out of their Country; (b) but not longer than feventy Years: And in the mean time, God did not neglect (c) speaking to them by Prophets, and comforting them with Hopes of their Return, (d) telling them the very time. (e) But now, ever fince they have been driven out of their Country, they have continued Vagabonds and despised, no Prophet has come to them, no Signs of their future Return; their Teachers, as if they were inspired with a Spirit of Giddiness, have funk into low Fables, and ridiculous Opinions, with which the Books of the Talmud abound; which yet they presume to call the Oral Law, and to compare them, nay, to prefer them above what is written by Moses. For what we there find (f) of God's Mourning because he

(a) All which the Prophets reproach them with, &c.] Isaiah I. 17. III. 14, 15. V. 23. XI. 2, 3. LIX. LXV. Amos II. 6. Jeremiah II. III. V. VII. 21. VIII. X. XI. XVI. XXII. Ezekiel II. VI. VII. VIII. XVI. XXII. XXIV. Daniel IX. Micah II. 1, 2, 3.

(b) But not longer than feventy Years, &c.] R. Samuel makes this Objection in his R. Isaac.

(c) Speaking to them by Prophets, &c.] Feremiah XXX.

XXXI. XXXIII. Ezekiel XXXVI. XXXVII.

(d) Telling them the very time, &c.] Jeremiah XXV. 15. XXIX. 10.

(e) But now, ever fince they have been driven out, &c. The Talmud in Baba Bathra.

(f) Of God's Mourning, &c.] See the Preface of Echad Rabbathi; the like to which we find in the Talmud entitled Chagiga, in Debarim Rabba, and in Berachoth.

he fuffered the City to be destroyed, (a) of his daily Diligence in reading the Law, (b) of the Behemoth and Leviathan, (c) and many other things, is fo abfurd, that it is troublefome to relate them. And yet in this long Space of time, the Jews have neither gone afide to the Worship of false Gods, nor defiled themselves with Murder, nor are accused of Adultery; (d) but they endeavour to appeale God by Prayers and Fasting, and yet they are not heard: Which being thus, we must of Necessity conclude one of these two things, that either that Covenant made by Moses is intirely dissolved, or that the whole Body of the Jews are guilty of some grievous Sin, which has continued for fo many Ages: And what that is, let them tell us themfelves; or if they cannot fay what, let them believe us; that that Sin is, their despising the Mesfiah, who came before these Evils began to befal them.

SECT. XVII. Jesus proved to be the Messiah, from those things that were predicted of the Messiah.

AND these things do indeed prove, as was before said, that the Messiah did come so many Ages since; to which I add, that he was no other than Jesus;

(a) Of his daily Diligence, ac. J Thaanith, and Aboda Zara.

(b) Of the Behemoth, and Leviathan, &c.] See the Talmud Baba Bathra, and the Chaldee Paraphrast on the Song of Solomon, VIII. 2.

(c) And many other things, &c.] Many of which, Gerson the Christian, has transcribed in his Book against the Jews; see those Chapters in it concerning Devils, concerning the Mesfiah, cencerning the Revelations by Elias, concerning Hell, concerning the Kingdom of the ten Tribes beyond the River Sabaticus, and concerning the Deeds of the Rabbies.

(d) But they endeavour to appears God. &c.] Whereas, if we may believe themselves, they highly merit of God, for rejecting a false Messiah, who was received by so great a Part of Mankind.

Jesus; for all others, who were willing to have themselves thought the Messiah, or were really thought fo, left no Sect in which that Opinion continued. None now profess themselves to be Followers of Herod or Judas Gaulonita, (a) or of Barchochebas, who in the times of Adrian, declared himself to be the Messiah, (b) and deceived many learned Men. But there have been fuch as owned Jefus, ever fince he was upon Earth, to this very Day, (c) and they a great many, not in one Country, but all the World over. I might here allege many other things, formerly predicted, or believed of the Messiah, which we believe to have been compleated in Jesus, and which were not so much as affirmed of any other; fuch as thefe, (d) that he was of the Seed of David; (e) that he was born of a Virgin; (f) that this thing was difcovered from Heaven, to him who had married that Virgin, and would not keep her in Marriage, because

(a) Or of Barchochebas, &c.] Whom Justin stiles, The Chief of the Revolt of the Jews. He is mentioned by Eusebius, Jerom, Orosius, in the Talmud, entitled concerning the Council, in Bereschith Rabbah, by the Rabbies John and Abraham Salmanticensis, and others, in many Places.

(b) And deceived many learned Men, &c.] As Rabbi Akiba, fee the Talmud entitled concerning the Council, and the Book Zemach David.

(c) And they a great many, &c.] See what is faid of this in the fecond Book.

(d) That he was of the Seed of David, &c.] PfalmLXXXIX.

4. Ifaiab IV. 2. XI. 10. Jerremiab XXIII. 5. Ezekieh XXXIV. 24. Mich. V. 2. Mat. I. 1, 20. IX. 27. XII. 23. XV. 22. XX. 30, 31. XXI. 9, 15. XXII. 42. and following Verses. Mark X. 47. XII. 35, 36, 37. Luke I. 27, 32,69. II. 4, 11. XVIII. 38, 39. XX. 42, 44. John VII. 42. AEIS XIII. 34. XV. 6. Rom. I. 3. 2 Tim. II. 8. Rev. V. 5. XXII. 16.

(e) That he was born of a Virgin, &c.] Isaiah VII. 14. Matt. I. 18, 22, 23. Luke I.

3, 5.

(f) That this thing was difcovered from Heaven, &c.]
Matt. 1, 20.

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because she was big with Child by another; (a) that he was born in Betblebem; (b) that he began to spread his Doctrine first in Galilee; (c) that he healed all Kinds of Diseases; made the Blind to fee, and the Lame to walk: But I shall content myself with one, the Effect of which remains to this Day; and is manifest from the Prophecies of (d) David, (e) Isaiah, (f) Zachariah, and (g) Ho-Tea, viz. that the Messiah was to be the Instructor of all Nations; (b) that the Worship of false Gods should be overthrown by him; and that he should bring a vast Multitude of Strangers to the Worship of one God. Before the Coming of Jesus, almost the whole World was subject to false Wor. Thip; which began to vanish afterwards by Degrees, and not only particular Persons, but whole Nations, and Kings, were converted to the Worship of one God. These things are not owing to the Jewish Rabbies, but to the Disciples of Jesus, and their Successors. Thus (i) they were made the People

(a) That he was born in Bethlehem, &c.] Mich. V. 2. Mat. II. 1, 2, 3, 4, 5, 6. Luke II. 4.

(b) That he began to spread, &c.] Isaiah IV. 1. Matt. IV. 12, 13. Mark I. 4. Luke IV. 14, 15, 16. and in many other Places.

(c) That he healed all kinds of Diseases, &c.] IsaiahXXXV.
9. LXI. 1. Matt. XI. 5. Luke IV. 18. and every where else. Further, he also raised the Dead, which R. Levi Ben Gerson reckons among the principal Marks of the Messiah.

(d) David, &c.] Pfalm II. 8. XXII. 28. LXVIII. 32. LXXII. 8, 17. (e) Ifaiab, &c.] II. 2. XI. 10. XIV. 1. XIX. 18. XXVII. 13. XXXV. XLII. and XLIII. particularly XLIX. 6. LI. 5. LII. 15. LIV. LV. 4, 5. LX. 3. and following ones, LXV. 1, 2. LXVI. 19. and following.

(f) Zachariah, &c.] II. 11. VIII. 20. and following. IX. 9, 10, 11. XIV. 16.

(g) Hosea, &c.] II. 24. (b) That the Worship of false Gods, &c.] Isaiah II. 18, 20. XXXI. 7. XLVI. 1. Zephaniah I. 4, 5, 6. Zach. XIII. 2.

(i) They were made the People of God, &c.] Hosea II. 24.

of God who were not so before; and that Prediction of Jacob, Genesis XLIX. was suffilled, that before the Civil Power was taken from the Posterity of Judah, Shiloh should come, (a) whom the Chaldee and other Interpreters explain to be the Messiah, (b) whom foreign Nations also were to obey.

SECT. XVIII. An Answer to what is alleged, that some things were not fulfilled.

HERE the Jews commonly object, that there were some things predicted of the times of the Messiah, which we do not see sulfilled. But those which they allege are obscure, and may have a different Signification; for which we ought not to reject those that are plain; such as the Holiness of the Precepts of Jesus; the Excellency of the Reward; the Plainness of Speech in which it was delivered; to which we may add the Miracles; and all together ought to engage us to embrace his Doctrine. In order to understand aright (c) the Prophecies of the sealed Book, as it is commonly called,

(a) Whom the Chaldee, &c.] Both Jonathan, the Author of the Ferusalem Paraphrase, and the Writers of the Talmud, in the Title concerning the Council; Bereschith Rabba, Jakumnus on the Pentateuch, Rabbi Solomon, and others, DIW, which the Jews now would have to be a Rod of Chastifement; the Targum in Chaldee explains by מלטן, and the Greeks apxwv, a Governor; Aquila, oxnaleov, a Scepter; Symmachus, egroia, Power. And איל is explained by בנו his Son, by the Chaldee R. Siloh, R. Bechai, R. Solomon, Abenesdras and Kimchi. See what is excellently said concerning this Place in Chryso-stom, in his Discourse, that Christ is God.

(b) Whom foreign Nations also were to obey, &c.] See the forecited Place of Isaiab XI.

10 which affords light to this.

(c) The Prophecies of the fealed Book, &c.] If aiah XXIX. 11. Dan. XII. 4, 9. and facchiades upon them. See Chryfoftom's Differtation about this Matter, Difcourfe II. why the Old Testament is obscure.

called, there is many times need of some Divine Affistance, which is justly with-held from those, who neglect those things that are plain. Now that those Places which they object, may be varioufly explained, they themselves are not ignorant of: And if any one cares to compare the ancient Interpreters, (a) who were in the Babylonish Captivity, or elsewhere, concerning the times of Jefus; with those who wrote after the Name of the Christians began to he hated amongst the Jews; he will find that Partiality was the Cause of new Explications; and that those which were formerly received, agreed very well with the Sense of the Christians. They are not ignorant themfelves, that many things in the Sacred Writings are not to be understood according to the strict Propriety of the Words, (b) but in a figurative Seple; (c) as when God is faid to have descended; when (d) Mouth, (e) Ears, (f) Eyes, and (g) Nose

(a) Who were in the Babylonish Captivity, &c.] Grotius feems to have respect to the Chaldee Interpreters of the Old Testament, and to speak according to the Opinion of the Jews, who thought them older than they were. See Brian Walton's Prolegomena to the Polyglot Bible, Ch. XII.

(b) But in a figurative Sense, &c.] Thus Maimonides in his Ift Book, would have that Place of Isaiah XI. 6. of the times of the Messiah understood Allegorically; and thus David Kimchi speaks of the same Place of Isaiah, who also says the same of Jeremiab II. 15. V. 6.

mys when God is faid to

have descended, &c.] As Gen. XI. 5. XVIII. 12. See Maimonides of these and the like Forms of Speech, in his Guide to the Doubting, Part I. Ch. 10, 11. and 29 and, following; and also upon Deut. where he fpeaks of the King. In the Cabalistical Book, Nexael Israel fays, that the things belonging to the Messiah would be heavenly.

(d) Mouth, &c.] As Jere-

miah IX. 12.

(e) Ears, &c.] As Pfalm XXXI. 3. XXXIV. 16.

(f) Eyes, &c.] In the Place of the forecited Pfalm.

(g) Nose, &c.] Psalm XVIII. 9. Jerem. XXXII. 37.

are ascribed to him. And what hinders but that many things, spoken of the times of the Messiah, may be explained in this manner? As (a) that the Wolf and the Lamb, the Leopard and the Kid, the Lion and the Calf, should lie down together; that a young Child should play with the Snakes; (b) that the Mountain of God, should rise higher than the rest of the Mountains; that Strangers should come thither to perform holy Rites. There arefome Promises which appear, from the foregoing and following Words, or from their own Sense, to contain in them a tacit Condition. Thus God promised many things to the Hebrews, if they would receive and obey the Messiah when he came; which if they do not come to pass, they must impute it to themselves. And if there be any, which are expressly and unconditionally promised, and are not yet fulfilled, they may yet be expected. For it is agreed even amongst the Jews, (c) that the Time or Kingdom of the Messiah was to continue to the End of the World.

SECT. XIX. And to that which is objected, of the low Condition and Death of Jesus.

MANY are offended at the mean Condition of Jesus, but without any Reason; for God says every where in the Sacred Writings, (d) that he exalteth the Humble, and casteth down the Proud. (e) Jacob

(a) That the Wolf and the Lamb, &c.] In the forementioned place of Isaiah XI. 6. and following Verses.

(b) That the Mountain of God, &c.] Isaiah II. Micah IV. 1.

and following.

(c) That the Time or Kingdom of the Messiah, &c.] Perek Chelek, p. 97. (d) That he exalteth the Humble, &c.] 1 Kings II. 8. Pfalm XXXIV: 19. Proverbs XI. 2. Ifaiah LVII. 15. LXVI.

(e) Jacob went over Jordan, &c.] Gen. XXXII. and following.

cob went over fordan, carrying nothing with him but his Staff, and returned thither again enriched with great Plenty of Cattle. Moses was banished, and poor, and a Feeder of Cattle, (a) when God appeared to him in the Bush, and made him Leader of his People; (b) David also, when he was feeding his Flock, was called to be King; and the Sacred History is full of other such like Examples. And of the Messiah, we read that he was to be (c) a joyful Messenger to the Poor, (d) that he should not lift up his Voice in the Street, nor make use of Contention, but should act mildly, so as to spare a shaking Reed, and to cherish the Heat which remained in the fmoking Flax. Neither ought his other Hardships, and Death itself, to render him more odious to any one. For God often permits pious Men, not only to be vexed by the Wicked, (e) as Lot was by the Men of Sodom; but also to be killed; as is manifest (f) in the Example of Abel, flain by his Brother; (g) of Isaiah, who was cut in pieces; (b) of the Maccabees Brethren, tormented to Death with their Mother. The Jews themselves sing the LXXIXth Pfalm ;

in (a) When God appeared to Rimin the Bush, &c.] Exod. III.

(b) David also when he was feeding his Flock, &c.] 1 Sam. XVI. 7, 11.

(c) A joyful Messenger to the Poor, &c.] Isaiab LXI. 1. Matt. XI. 5. and Zach IX. 9.

(d) That he should not lift up bis Voice, &c.] Isaiah XLII. 2, 3, 4. Matt. XII. 19,

(e) As Lot was by the Men of Sodom, &c.] Gen. XIX.

(f) In the Example of Abel, &c.] Gen. IV.

(g) Of Isaiah, who was cut in Pieces, &c.] So says the Tradition of the Jews, to which the Author to the Hebrews has respect, XII. 37. and Josephus X. 4. Chalcidius on Timæus. As the Prophets by wicked Men, one cut in pieces, another overwhelmed with Stones.

(b) Of the Maccabees Brethren, &c.] 2 Maccab. VII. Josephus in his Book, Of the Government of Reason.

Pfalm; in which are these Words: They have given the dead Bodies of thy Servants to the Fowls of the Air, and the Remains of them whom thou lovest, to the Beafts: They have poured out their Blood within the Walls of Jerusalem, and there was none to bury them, and fo on. And that the Messiah himself was to arrive at his Kingdom, and to the Power of bestowing on his Disciples the greatest good Things, through Troubles and Death, no Body can deny, who reads those Words of Isaiab with an attentive Mind, (a) Ch. LIII. Who bath believed our Report, and who hath acknowledged the Power of God? And that for this Reason, because he bath arisen in the Sight of God as a tender Plant, as Grass out of the Sandy Ground: there is no Beauty or Comeliness in his Countenance. neither if you look upon bim, is there any Thing delightful; be was exposed to Contempt, and was as the most despised amongst Men; be endured many Sorrows, many Griefs: All Men turned away themselves from bim; be was so much despised as to be thought of no Value; (b) but indeed be bath endured our Diseases, be bath borne our Calamities. We esteemed him as struck from Heaven, as smitten and afflicted of God: But he was wounded for our Sins, he was bruised for our Crimes; (c) the Punishment which should procure Safety for us, was laid on him; his Stripes were a Remedy for us; for assuredly we have all wandred to and fro like Sheep; God hath inflicted on bim the Punishment

(a) Chap. LIII. &c.] Which place is interpreted of the Messiah, by the Chaldee Paraphrast, and the Babylonish Gemara, entitled concerning the Council.

(b) But indeed he hath endured our Diseases, &c.] Abarbanel upon this Place, tells us, that by Diseases, are to be understood any Evils.

(c) The Punishment which should procure Safety for us, &c.] Rabboth, and Solomon Jarchi, on the Gemara, entitled concerning the Council, explain these Words concerning the Messiah.

nishment due to our Crimes. And yet when he was afflitted and grievously tormented, he did not lift up bis Voice, but was filent as a Lamb going to be flain, and a Sheep to be shorn. After Bonds, after Judgment, he was taken from among ft Men; but now who can worthily declare the Continuance of his Life? He was taken out of this Place wherein we live; but this Evil befel bim for the Sins of my People. He was delivered into the Hands of powerful and wicked Men, even unto Death and Burial, when he had done no Injury to any one, nor was Deceit ever found in his Speech: But although God permitted him to be thus far bruised and afflicted with Pains, (a) yet because be bas made himself a Sacrifice for Sin, (b) he shall see his Posterity, he shall live a long Life; and those Things which are acceptable to God, shall happily succeed through him; Seeing himself freed from Evil, says God, (c) be shall be satisfied with Pleasure, and that principally for this Reason, because by his Doctrine my righteous Servant shall acquit many, bearing himself their Sins. I will give him a large Portion (d) when the Spoil shall be divided among st the Warriors; because be submitted bimself to Death, and was

(a) Yet because he has made bimself a Sacrifice, &c.] Alseck fays, that Evils borne with a willing Mind, are here spoken of.

(b) He shall see his Posterity, &c.] Alseck here favs, that by the Word Seed in the Hebrew. is meant Disciples. Thus the Seed of the Serpent is by the Hebrews interpreted the Canaanites; and fo fome understand it to mean their Children, Ifa. VIII. 18. as the Jerusalem

Talmud observes, under the Title concerning the Council.

(c) He shall be satisfied with Pleasure, &c.] Abarbanel refers these Words to a future Age.

(d) When the Spoil shall be divided, &c.] The Babylonish Gemara entitled הזום, tells us that these Words are to be understood in a spiritual Sense. Alfeck upon this Place fays, that by Spoils are to be understood the Honours and Rewards of wise Men.

was reckoned amongst the Wicked; and when he bore the Punishment of other Men's Crimes, be made bimself a Petitioner for the Guilty. Which of the Kings or Prophets can be named, to whom these Things will agree? Certainly none of them. And as to what the modern Jews conceit, that the Hebrew People themselves are here spoken of, who being dispersed into all Nations, should by their Example and Discourse make Proselytes; this Sense, in the first Place, is inconsistent with many Testimonies of the facred Writings, which declare, (a) that no Misfortunes should befal the Fews, which, and much greater than which, they have not deserved by their Actions. Further, the Order itself of the Prophetick Discourse, will not bear fuch an Interpretation. For the Prophet, or, which feems more agreeable to that Place, God fays, This Evil bath bappened to him for the Sins of my People. Now Isaiab's People, or God's People, are the Hebrew People; wherefore he who is faid by Isaiah, to have endured such grievous Things, cannot be the same People. The ancient Hebrew Teachers more rightly confessed, that these Things were spoken of the Messiah; which when some of the latter faw, (b) they imagined two Messiahs; one of which they call the Son of Joseph, who endured many Evils, and a cruel Death; the other the Son of David, to whom all things fucceeded prosperoufly; (c) tho' it is much easier, and more agreeable

(a) That no Misfortunes should befal the Jews, &c.] This appears from those Places of the Prophets cited above, and from Daniel IX. and Nehemiah IX. To which we may add, that he of whom Isaiah speaks, was to pray to God for the Heathens, which the Jews do not do.

(b) They imagined two Meffiahs, &c.] See the Talmud, entitled Succha, R. Solomon, and R. David Kimchi.

(c) Though it is much eafter &c.] Which Abarbanel follows, not in one Place only, on this Chap. of Ifaiah.

able to the Writings of the Prophets, to acknowledge one, who arrived at his Kingdom through Adversity and Death, which we believe concerning Jesus, and which the Thing itself shews us to be true.

SECT. XX. And as though they were good Men who delivered him to Death.

MANY are with-held from embracing the Doctrine of Jesus, out of a prejudiced Notion they have entertained, of the Virtue and Goodness of their Forefathers, and especially of the Chief Priests; who condemned Jesus, and rejected his Doctrine, without any just Reason. But what fort of Persons their Forefathers often were; that they may not think I falfely flander them, let them hear in the very Words of their Law, and of the Prophets, by whom they are often called (a) Uncircumcifed in Ears and Heart; (b) a People who honoured God with their Lips, and with coftly Rites, but their Mind was far removed from him. It was their Forefathers (c) who were very near killing their Brother Joseph, and who actually fold him into Bondage; it was their Forefathers also, (d) who made Moses, their Captain and Deliverer, whom the Earth, Seaand Air obeyed, weary of his Life, by their continual Rebellions; (e) who despised the Bread sent from Heaven; (f) who complained as if they were

(a) Uncircumcised in Ears and Heart, &c.] Jerem. IV. 4. VI. 20.

(b) A People who honoured God with their Lips, &c.] Deut. XXXII. 5, 6, 15, 28. Ifaiah XXIX. 13. Amos V. 21. Ezekiel XVI. 3.

(c) Who were very near killing their Brother, &c.] Genef. XXXVIII.

(d) Who made Moses, &c.] The Places are observed before in the IId Book.

(e) Who despised the Bread, &c.] Numb. XI. 6.

(f) Who complained as if they were in extreme Want, &c.] In the forecited XIth Chap. towards the End.

in extreme Want, when they could scarce contain within them the Birds they had eaten. It was their Forefathers (a) who forfook the great and good King David, to follow his rebellious Son: It was their Forefathers (b) who flew Zacharias, the Son of Jeboida, in the most Holy Place, making the very Priest himself a Sacrifice of their Cruelty. (c) And as to the High Priests, they were such as treacherously designed the Death of Jeremiah, and had effected it, if they had not been hindered by the Authority of some of the Rulers; however, they extorted thus much, (d) that he should be held a Captive till the very Moment the City was taken. If any one think that they who lived in the Times of Jesus were better, Josephus can free them from this Mistake, who describes their most horrid Crimes, and their Punishments, which were heavier than any that were ever heard of; and yet, as he himself thinks, (e) beneath what they deserved. Neither are we to think better of the Council, especially when at that Time the Members of it were not admitted according to the ancient Custom by the Imposition of Hands, but were wont to be chosen (f) at the Will of great Men; as the Chief Priests also were, whose Dignity was not now perpetual, (g) but yearly, and oftentimes purchased.

(a) Who for fook the great and good King David, &c.] 2 Sam.

(b) Who flew Zacharias, &c.] 2 Chron. XXIV. 21.

(c) And as to the High Priests, &c.] Jer. XXVI.

(d) That he should be held a Captive, &c.] Jer. XXXVIII.

(e) Beneath what they deferved, &c.] He fays, no other City ever endured such Calamities, nor was there ever any Age fo fruitful of all Kinds of Wickedness. The Jews brought greater Mischiefs upon themselves, than the Romans did, who came to expiate their Crimes.

(f) At the Will of great Men, &c.] Josephus XIV. 9.

(g) But yearly, and oftentimes purchased, &c.] Josephus XVIII. 3, and 6.

So that we ought not to wonder that Men fwelled with Pride, whose Avarice and Ambition was infatiable, should be enraged at the Sight of a Man, who urged the most Holy Precepts, and reproved their Lives by their Difference from his. Nor was he accused of any Thing, but what the best Men of old were; (a) Thus Micaiab, who lived in the Time of Jehosaphat, was delivered to Prison, for refolutely afferting the Truth against four hundred false Prophets. (b) Abab charged Elijah, just as the Chief Priests did Jesus, with being a Disturber of the Peace of Ifrael. (c) And Feremiah was accused, as Jesus was, of prophelying against the Temple. To which may be added, what the antient Hebrew Teachers (d) have left us in Writing, that in the Times of the Messiah, Men would have the Impudence of Dogs, the Stubbornness of an Ass, and the Cruelty of a wild Beast. And God himself, who saw long before, what fort of Men many of the Jews would be, in the Times of the Meffiah;

(a) Thus Micaiah, &c.] 2

Kings XXII.

(b) Abab charged Elijah, &c.] 4 Kings XVIII. 17. Abab faid to Elijah, Art not thou he that troubles Ifrael? And thus the High Priests said of Jesus. Luke XXIII. 2. We found this Man a Troubler of Ifrael.

(c) And Jeremiah was acfollowing. XXVI. 6, 11.

(d) Have left us in Writing, &c.] See the Talmud, concern. ing the Council; Kelmboth and Sota. R. Solomon on the forementioned Title, concerning the Council, c. Helech; and the Talmud, entitled concerning Veights. And also the Tradi-

tion of Rabbi Judah, in the Gemara, on the fame Title, concerning the Council, c. Helech. " At that time when the "Son of David shall come, " the House that was appoint-" ed of God, shall be made a " Broth el-House." See Jeremiah X. 21. XIX. 14. (Here was a great Mistake, for the Masoreth was put instead of the Gemara; for these Words are to be found in the Gemara, ch. XI. entitled concerning the Council. At that Time, when the Son of David shall come, the House of Assembling together, ביתהמ־עד, shall be made a Brothel-House, Ed. Cocceius, Sect. 27. Le Clerc.)

Messiah; foretold that they (a) who were not his People, should be admitted to be his People (b) and that out of every City and Village of the fews, not above one or two should go up to the Holy Mountain; but that what was wanting in their Number, should be filled up by Strangers. And also (c) that the Messiah should be the Destruction of the Hebrews; but that this Stone which was rejected by the Master-Builders, should be put in the Chief Place, to hold the whole Fabrick together.

SECT. XXI. An Answer to the Objection of the Christians worshipping many Gods.

It remains that we answer two Accusations, which the Jews assault the Doctrine and Worship of the Christians with. The first is this; they affirm that we worship many Gods: But this is no more than an odious Explication of a Doctrine which appears strange to them. For there is no more Reason why this should be objected against the Christians, (d) than against Philo the Jew, who often affirms, that there

(a) Who were not his People, &c.] Hosea II. 24.

(b) And that out of every City, &c.] Jerem. III. 14, 17. And Islaiah LIII.

(c) That the Messiah should be the Destruction, &c.] Isa. VIII. 14. Psalm CXVIII. 22.

(d) Than against Philo the Jew, &c.] Concerning the Sacrifices of Abel and Cain. "When God, attended with his two principal Powers, Government and Goodness; "Himself, who is one only, being between them, he framed three Conceptions in

" the contemplative Soul: each

" of which can by no Means " be comprehended, for his " Powers are unlimited, they " each contain the Whole." Afterwards he calls Government, Power; and Goodness he calls Beneficence; and fays, that they are not pronounced by a pious Mind, but kept in filent Secrecy. fame we find, in his Book of Cherubim. In the IId Book of the Husbandry of Noah, he mentions Existence, the Governing Power, the Merciful Power. Maimonides, in the Beginning of his Book of Fundamentals. and after him Joseph Albo, di-

stinguish

there are three Things in God; and he calls the Reason (a) or Word of God, the Name of God, (b) the Maker of the World; (c) not unbegotten, as is God the Father of all; nor yet begotten in like Manner as Men are: The same is likewise called (d) the Angel, or the Embassador, who takes Care of the Universe; by Philo himself; and by (e) Moses the Son

flinguish in God, that which understandeth; that by which any thing is understood; and the Understanding. We find something belonging to this Matter in Abenesdras, on Gen. XVIII. and Maimonides's Guide to the Doubting, Part I. ch. 68.

(a) Or Word of God, &c.] In his Allegories, and of the

Confusion of Tongues.

(b) The Maker of the World, &c.] In his Allegories: " His "Word, by making use of " which, as of an Instrument, " he made the World." Concerning Cain. The Word of God was the Instrument, by which it (the World) was made. (The Word x62 , might better be translated Reason, here in Philo, as I have abundantly shown in the Differtation on the Beginning of St John. Le Clerc.)

(c) Not unbegotten, as is God, the Father of all, &c.] The Place is in the Book entitled, Who shall inherit Divine Things. The fame Word is called by Philo, the Image of God, in his Book of Monarchy; and in that of Dreams fent by God; fometimes a πεικόνισμα, the Resemblance, as in the Book, intitled, The Wicked lay Snares for the Righteous. Sometimes

xapaning, the Form, as in Book If. of Agriculture, Compare John I. Heb. I. 3.

(d) The Angel, or the Ambassador, &c.] He calls him Ay [ex @, Angel, in his Allegories, and in his Book of Cherubin; 'Αρχάγ Γελ . Archangel, in his Book entitled, Who shall inherit Divine good Things, and in his Book of the Confusion of Tongues. And the same is called Angel, and and Jehovah, by R. Samuel in Mechor

(e) Moses the Son of Nehemannus, &c.] The learned Mafius has translated his Words thus, on the Vth ch. of Jo-Shua, " That Angel, to speak "the Truth, is the Angel, " the Redeemer, of whom it " is written; because my Name "is in him. That Angel, I " fay, who faid to Jacob, I " am the God of Betbel; He " of whom it is faid, And God " called Moles out of the Bush. " And he is called an Angel, "because he governs the "World. For it is written, " Jehovah, (that is the Lord " God) brought us out of E-" gypt; and in other Places, " he fent his Angel, and " brought us out of Egypt: " Befides

of Nehemannus: (a) Or against the Cabalists, who distinguish God into three Lights, and some of them by the same Names as the Christians do, of the Father, Son or Word, and Holy Ghost. And to take that, which is chiefly allowed amongst all the Hebrews; That Spirit by which the Prophets were moved, is not any created Thing, and yet is distinguished from him that sent it; as likewise that which is (b) commonly called the Schechinab. Now many

" Besides it is written, And " the Angel of his Presence " hath made them lafe. Name-"ly, That Angel which is " the Presence of God, con-" cerning whom it is faid, my " Presence shall go before, and "I will cause thee to rest. " Lastly, this is that Angel of " whom the Prophet faid, And " fuddenly the Lord whom ye " feek, shall come into his " Temple, even the Angel of " the Covenant, whom ye de-" fire." And again, other Words of the fame Person to this Purpose: " Consider di-" ligently what those Things " mean; for Moses and the Is-" raelites always wished for the " first Angel; but they could " not rightly understand who "he was. For they had it " not from others, nor could "they arrive fully at it by " prophetick Knowledge But " the Presence of God, figni-" fies God himself, as is con-" fessed by all Interpreters; " neither could any one un-" derstand those Things by Dreams, unless he were " skilled in the Mysteries of "the Law." And again:

" My Presence shall go before, "that is, the Angel of the "Covenant whom ye defire, " in whom my Presence will "be feen. Of whom it is " faid, I will hear thee in an "acceptable Time; for my " Name is in him, and I will " make thee to rest; or I will " cause him to be kind and " merciful to thee. Nor shall " he guide thee by a rigid " Law, but kindly and gent-"ly." Compare with this, what we find in Manasses Conciliator, in the XIXth Queft. on Genefis. (The Name of this Rabbi's Father, may better be pronounced Nachman, for it is written 1071, Nahhman.)

(a) Or against the Cabalists, &c.] See the Appendix to Schindler's Hebrew Lexicon, in the Characters 128. And the Book called Schep-tal says, DIDD Siperoth, Number in God does not destroy his Unity.

(b) Commonly called the Schechinah, &c.] And they diffinguish it from the Holy Ghost. See the Jerusalem Gemara, entitled concerning Instructions, ch 3. And the Babylonish

(a) many of the Hebrews have this Tradition, that that Divine Power which they call Wisdom, should dwell in the Messiah; (b) whence the Chaldee Paraphrast calls the Messiah, the Word of God; as the Messiah is also called by David, and others, (c) by the venerable Name of God, (d) and also of Lord.

SECT. XXII. And that human Nature is worshipped by them.

To the other Objection they make against us, namely, That we give the Worship due to God, to a Being made by God; the Answer is ready: For we say, that we pay no other Worship or Honour

Babylonish Gemara, entitled Jomach 1. R. Jonathan in his Preface to Ecka Rabthi says, that the Schechinah remained three Years and a half upon Mount Olivet, expecting the Conversion of the Jews; which is very true, if we apprehend him right.

(a) Many of the Hebrews bave this Tradition, &c.] Rabbi Solomon, on Genefis XIX. 18. acknowledges, that God can take upon him human Nature, which he thinks was formerly done for a Time; to which agrees the Talmud, entitled Schebnoth and Sabbathoth.

(b) Whence the Chaldee Paraphrast, &c] As Hosea XII. (But they are mistaken who think that the Chaldee Paraphrast means any Thing else by the Name of God, but God himself; as a very learned Man hath shewn, in the Balance of Truth,

Section .

published in the Year 1700, a long Time after the Author's Death. Le Clerc.)

(c) By the venerable Name of God, &c.] Namely, הוחי Jehovah, Jonathan and David Kimchi on Jeremiah XXIII. 6. with which agrees Abba in Ecka Rabbathi. הואש און Jehovah Sabaoth, Zachariah XIV. 16. The Talmud in Taanith from Isaiah XXV. 9 saith, in that Time God, הוה Jehovah, shall be shown, as it were with the Finger.

(d) And also of Lord, &c.] אלהים Elobim, Psal. XLV.
7. which Psalm, the Chaldee Paraphrast there owns, treats of the Messiah, as he did before in that Place of Isaiah now cited. Also ארון Adonai in Psalm CX. which treats of the Messiah, as will presently ap-

pear.

nour to the Meffiah, (a) but what we are commanded in Pfalm II. and CX. the former of which, was fulfilled in David only in an incomplete Manner, and belong'd more eminently to the Messiah, (b) as David Kimchi, a great Enemy to the Christians. acknowledges; and the latter, cannot be explained of any other but the Messiah. For the Fictions of the latter Jews; some of Abraham, some of David. and others of Hezekiab; are very trifling. The Hebrew Inscription shows us, that it was a Pfalm of David's own. Therefore what David fays was faid to his Lord, cannot agree to David himself, nor to Hezekiah, who was of the Posterity of David, and no Way more excellent than David. And Abrabam had not a more excellent Priefthood; nay, Melchisedee gave him his Bleffing, (c) as inferior to himself. But both this, and that which is added, concerning (d) a Scepter's coming out of Sion, and extending to the most distant Places, plainly agrees to the Messiah; (e) as is clear from those Places which, without doubt, speak of the Messiah; neither did the ancient Hebrews and Paraphrasts underfland them otherwise. Now that Jesus of Nazareth, was truly the Person, in whom these Things were fulfilled; I could believe upon the Affirmation of his Disciples only, upon the Account of their great Honesty; in the same Manner, as the Jews believe Moses, without any other Witness in those Things

(a) But what we are commanded, &c.] The very learned Rabbi Saadia explains these Places, and Zathariah IX. 9. of the Messiah

(b) As David Kimchi, &c.] This fame IId Pfalm is expounded of the Messiah, by Abraham Esdras, and R. Jonathan in Beresith Rabba.

(c) As inferior to himself, &c. } And received the Tythe of him by a Sacerdotal Right, Gen. XIV. 19, 20.

(d) A Scepter's coming out of Sion, &c.] Pfalm CX, 2.

(e) As is clear from those Places, &c.] As Genesis XLIX. 10. and those before cited out of the Prophets.

Things which he fays were delivered to him from God. (a) But there are very many and very strong Arguments besides this, of that exceeding Power which we affirm Jesus to have obtained. He himfelf was feen by many after he was restored to Life: He was seen to be taken up into Heaven: Moreover Devils were cast out, and Diseases healed, by his Name only; and the Gift of Tongues was given to his Disciples; which Things Jesus himself promised, as Signs of his Kingdom. Add to this, that his Scepter, that is, the Word of the Gospel, came out of Sion, and, without any human Affistance, extended itself to the utmost Limits of the Earth, by the Divine Power alone; and made Nations and Kings subject unto it, as the Psalms expressly foretold. The Cabaliftical Jews (b) made the Son of Enoch a certain Middle Person betwixt God and Men, who had no Token of any fuch great Power. How much more reasonable then is it, for us to do it to him, who gave us fuch Instructions? Neither does this at all tend to the lessening of God the Father, (c) from whom this Power of Jesus was derived.

(a) But there are very many, &c] See them handled before in the Second Book; and what is faid in the Beginning of this Book.

(t) Made the Son of Enoch,

&c] The Name which the Hebrews give him, is, noon Metator. So the Latins call him, who prepares the Way for the King. Thus Lucan.

As Harbinger, to the Hesperian Fields, I boldly come.

Vegetius, Book II. fays, They were called Metatores, Harbingers in the Camps, who went before and chose a Place fit for the Camp. And thus Suidas: Melatws, A Harbinger, is a Messenger, who is sent before from the Prince. (The Rabbies

rather call it Metatron 11-000 concerning which fee John Buxtorf's Chaldee and Rabbical Lexicon)

(c) From whom this Power, &c.] As himself confesses, John V. 19, 30, 36, 43. VI. 36, 57. VIII. 28, 43. X. 18,

Sect. 22, 23. the Christian Religion. derived, (a) and to whom it will return, (b) and whose Honour it serves.

SECT. XXIII. The Conclusion of this Part, with a Prayer for the Jews.

IT is not the Defign of this Treatife, to examine more nicely into these Things; nor had we treated of them at all, but to make it appear, that there is nothing in the Christian Religion, either impious or abfurd, which any Man can pretend against embracing a Religion recommended by fo great Miracles, whose Precepts are so virtuous, and whose Promifes are fo excellent. For he who has once embrac'd it, ought to confult those Books, which we have before shewn to contain the Doctrines of the Christian Religion, for particular Questions. Which that it may be done, let us befeech God, that he would enlighten the Minds of the Jews with his own Light, and render those Prayers effectual, (c) which Christ put up for them, when he hung upon the Cross.

29. XIV. 28, 31. XVI. 28. XX. 21. And the Apostle to the Heb. V. 5. Rom. VI. 4. 1 Cor. XI. 4.

(a) And to whom it will return, &c.] As the Apostle confesses, 1 Cor. XV. 24.

(b) And whose Honour it ferwes, &c.] John XIII. 31. XIV. 13. Rom. XVI. 27.

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Therefore the Talmud, entitled, Concerning the Council, denies Jesus to be the Name of an Idol; seeing the Christians in honouring him have a Regard to God the Maker of the World

(c) Which Christ put up for them, &c.] Luke XXIII. 34.

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BOOK VI.

SECT. I. A Confutation of Mahometanism; the Original thereof.

NSTEAD of a Preface to this Sixth Book, which is defigned agoinft the Mahometans; it relates the Judgments of God againft the Christians, down to the Original of Mahometanism; namely, (a) how that sincere and unseigned Piety, which flourished amongst the Christians, who were most grievously afflicted and tormented; began by Degrees to abate; after Constantine and the following Emperors had made the Profession of the Christian Religion, not only safe but honourable; but having as it were (b) thrust the World into the Church, first, (c) the Christian Princes waged

(a) How that fincere and unfeigned Piety, &c.] See Ammianus Marcellinus, at the End of the Twenty-first Book concerning Constantius: " And a-" bove all, he was very ready " to take away what he had " given; confounding the Chri-" ftian Religion, which is per-" fect and fincere, with old "Wives Fables; by more in-" tricately fearching into " which, rather than ferioufly " fettling them, he caused a " great many Differences; " which fpreading further, he se kept up by quarrelling a-" bout Words; that the Body of Prelates, who were the f' publick Pack-horses, running

"here and there in Synods, as they call them, might cut the Nerves of their Carriage; by endeavouring to make every Rite conformable to their own Opimion."

(b) Thrust the World into the Church, &c.] See what is excellently faid about this, in Chrysostom's fecond Moral Discourse, on the XIIth Chapter of the 2 Cor. after ver. 10.

(c) The Christian Princes waged War, &c.] It is a commendable Saying of Marcian in Zonaras, That a King ought not to take up Arms, so long as be can maintain Peace.

waged War without Measure, even when they might have enjoyed Peace. (a) The Bishops quarrelled

(a) The Bishops quarrelled with each other, &c.] Ammianus, Book XXVII. " The " cruel Seditions of the quar-" relsome People, which gave " Rife to this Bufiness, fright-" ed this Man also (Viventius, " chief Commissioner of the " Palace) Damafus and Urfici-" nus, being above all reasona-" ble Measure, desirous of sei-" zing the Episcopal Chair, " contended with each other " most vehemently by different " Interests; their Accomplices " on each Side carrying on their " Differences as far as Death " and Wounds; which Viven-" tius not being able to correct " or foften, being compelled by " a great Force, retired into " the Suburbs; and Damasus " overcame in the Contest, the " Party which favoured him, " preffing hard. And it is evi-" dent, that in the Palace of " of Sicininus, where the Af-" femblies of the Christians u-" fed to be, there were found " the dead Bodies of one hun-" dred thirty feven, flain in " one Day; and it was a long " time before the enraged com-" mon People could be appeal-" ed. Nor do I deny, when I " confider the City's Pomp, " but that they who are defi-" rous of fuch things, may lawfully contend, by ftretching their Lungs to the utmost, in " order to obtain what they aim " at : Because when they are

" arrived at it, they will be fo " fecure, that they may enrich " themselves with the Gifts of " Matrons, may fit and ride in "their Chariots, be neatly "dreffed, have large Feafts " provided, infomuch that their " Banquets will exceed the " Royal Tables; but fuch Per-" fons might have been more " truly happy, if they had de-" fpised the Grandeur of the "City, which flattered their " Vices; and had lived after " the Manner of some of the " Provincial Bishops; whose "Sparingness in Eating and "Drinking moderately, and " Meanness in Clothes, and " Eyes fixed on the Ground " continually, recommend them " as pure and modest to the "Deity, and to those that " worship him." And a little after; " The chief Justice, " whilft he takes care of the "Government in a higher "Degree; amongst other " things, by manifold Acts of "Integrity and Goodness, " for which he has been fa-" mous from the Beginning of " his Youth, has obtained that " which feldom happens; that "at the same time that he is " feared, he does not lose the " Love of his Subjects; which " is feldom very ftrong to-" wards those Judges they are "afraid of. By whose Au-" thority and just Determinations of Truth, the Tu-1 54

relled with each other most bitterly, about the highest Places: And, as of old, the (a) preferring. the Tree of Knowledge to the Tree of Life, was the Occasion of the greatest Evils; so then nice Enquiries were esteemed more than Piety, (b) and Religion

" mult, raised by the Quarrels

" of the Christians, was ap-" peased; and Urficinus being " driven away, the Roman

Subjects grew into a firm " Peace jointly, and with one " Mind; which is the Glory

" of an eminent Ruler, regu-" lating many and advan-" tageous things." This was that chief Justice of whom

Jerom tells a Story, not unworthy to be mentioned here; to Pammachius, against the Errors of John of Jerusalem. "The chief Justice, that died

"when he was defigned for " Conful, used to say jestingly " to the holy Pope Damafus;

" Make me Bilhop of the City " of Rome, and I will be a " Christian immediately." See

also what the same Ammianus fays, Book XV. The African Council did not without Reafon admonish the Bishop of the

City of Rome thus : " That " we may not feem to bring " the vain Arrogance of the

" Age, into the Church of "Christ, which affords the

" Lighty of Simplicity, and the "Day of Humility, to them

"who defire to fee God." To which we may add, the noble Epiftles of the Roman Bishop Gregory, truly stiled the Great, Book IV. 32, 34, 36,

Book VI. 30. Book VII. In-

dict. 1. Epist. 30.

(a) Preferring the Tree of Knowledge, &c.] Genefis II.

and III.

(b) And Religion was made an Art, &c.] See what was before quoted out of the 21st Book of Ammianus. The same Historian, Book XXIII. in the History of Julian, fays, " And " that his Disposition of things " might produce a more cer-" tain Effect, having admitted " the disagreeing Prelates of " the Christians, together with " the divided Multitude, into " Palace; he admonished them "that every one, laying afide "their civil Discords, should " apply himself without Fear " to his Religion; which he " urged the more earnestly, be-" cause Liberty is apt to in-" crease Dissensions; that he " might have the less reason to " fear the common People, " when they were all of one "Mind, knowing that no "Beafts are so mischievous " to Mankind, as very many "of the Christians were, " who were fo outrageous a-" gainst one another." See also Procopius, in the Ist of his Gothicks, to be read with fome Abatement here, as in other Places. "Embassadors " came from Byzantium, to

Religion was made an Art. The Consequence of which was, that after the Example of them (a) who built the Tower of Babel, their rashly affecting Matters, produced different Languages and Confusion above them; which the common People taking notice of, many times not knowing which way to turn themselves, cast all the Blame upon the Sacred Writings, and began to avoid them, as if they were infected. And Religion began every where

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" the Bishop of Rome, viz. Hy-" patius Bishop of Ephesus, and " Demetrius Bishop of Phi-" lippi in Macedonia, concern-"ing an Opinion, which was "controverted amongst the " Christians; though I know " what Opposition they made, " yet I am very unwilling to " relate it. For I think it the " maddeft Folly, to fearch " nicely into the Nature of " God, and wherein it con-" fifts. For, as I conceive, "Man cannot fully compre-" hend human things, much " less those that appertain to " the Divine Nature. I may " therefore fecurely pass by " these things in Silence, and " and not disturb what they " reverence. As for myfelf, I " can fay nothing more of "God, but that he is every " way good, and upholds all " things by his Power; he that " knows more, whether he be " a Priest, or one of the com-" mon People, let him speak "it." Gregoras, Book XII. cites the Saying of Lysis the Pythagorean, and afterwards of Synefius; Thattalking Philosophy

among the Vulgar, was the Caufe of Mens fo much contemning divine things. So also Book the Xth, he much dissuades Men from fuch Disputes; and speaking of the Latins of his time, he fays, " I blame and con-" demn the Italians highly, " because they run into divine " Matters with great Arro-gance" Afterwards headds: " Amongst them, the Mecha-" nicks utter the Mysteries of "Divinity, and they are all " as eager of reasoning Syllo-" giftically, as the Cattle are " of Food and Grass. Both " they who doubt of what " they ought to believe right-" ly, and they who know not " what they ought to believe, " nor what they fay they be-" lieve; these fill all the Thea-" tres, Forums, and Walks, with " their Divinity, and are not " ashamed to make the Sun a " Witnessof their Impudence." (a) Who built the Tower of Babel, &c.] Gen. XI. Mahomet often reproaches these Controversies of the Christians, particularly in Azoara, XXVI.

XXXII,

to be placed, not in Purity of Mind, but in Rites, as if Judaism were brought back again: and in those things, which contained in them (a) more of bodily Exercise, than Improvement of the Mind; and also in a violent adhering to (b) the Party they had chosen; the final Event of which was, that there were every where a great many (c) Christians in Name, but very few in Reality. God did not overlook these Faults of his People; but from the furthest Corners (d) of Scythia, (e) and Germany, poured vast Armies, like a Deluge upon the Christian World: And when the great Slaughter made by these, did not suffice to reform those which remained; by the just Permission of God, (f) Mahomet planted in Arabia a new Religion, directly opposite to the Christian Religion; yet fuch as did in a good Measure express in Words, the Life of a great Part of the Christians. This Religion was first embraced by the Saracens, who revolted from the Emperor Heraclius; whose Arms quickly subdued Arabia, Syria, Palestine, Egypt, Persia; and afterwards they invaded Africa, and came over Sea into Spain. But the Power of the Saracens was derived to others,

(a) More of bodily Exercise, &c.] 1 Tim. IV. 8. Colof. II.

(b) The Party they bad chosen, &c.] Rom. X. 2. 1 Cor. I. 12. and following Verses.

(e) Christians in Name, &c.] See Salvian, Book III. concerning the Government of God. " Excepting a very few " who avoid Wickedness, what " elfe is the whole Body of " Christians, but a Sink of " Vice ?"

(d) Of Scythia, &c.] Hunns, Avari, Sabiri, Alani, Enthalites and Turks.

(e) And Germany, &c.] Goths, Eruli, Gepidæ, Vandals, Franck, Burgundians, Swedes Almains, Saxons, Varni and Lumbards.

(f) Mahomet planted in Arabia, &c.] Dr Prideaux's Life of Mahomet wrote in English, is very well worth reading, published at London, Anno 1697, Le Clerc.

others, (a) particularly to the Turks, a very warlike People; who after many long Engagements with the Saracens, being defired to enter into a League, they easily embraced a Religion agreeable to their Manners, and transferred the Imperial Power to themselves. Having taken the Cities of Asia and Greece, and the Success of their Arms increasing, they came into the Borders of Hungary and Germany.

SECT. II The Mahometans Foundation overturned, in that they do not examine into Religion.

This Religion, which was plainly calculated for Bloodshed, delights much in Ceremonies; (b) and would be believed, without allowing Liberty to enquire into it: For which Reason the Vulgar are prohibited reading those Books which they account facred; which is a manifest Sign of their Iniquity. For those Goods may justly be suspected, which are imposed upon us with this Condition, that they must not be looked into. It is true indeed, all Men have not like Capacities for understanding every thing; many are drawn into Error by Pride, others by Passion, and some by Custom: (c) But the Divine Goodness will not allow

(a) Particularly to the Turks, &cc.] See Leunclavius's History of Turkey, and Laonicus Chalcocondilas.

(b) And would be believed, &c.] See the Alcoran Azoara XIII. according to the first Latin Edition, which for the Reader's fake, we here follow.

(c) But the Divine Goodness will not allow us, &c.] See the Answer to the Orthodox, Question the IVth, among the

Works of Justin. "That it is impossible for him not to if find the Truth, who seeks it with all his Heart and Power; this our Lord testifies, when he says; he that asks receives, he that seeks I shall find, and to him that knocks it shall be opened." And Origen in his XIIIth Book against Celsus. "He ought to consider, that he who sees and hears all things,

allow us to believe, that the way to eternal Salvation cannot be known by those, who feek it, without any Regard to Profit or Honour; fubmitting themselves, and all that belong to them, to God; and begging Affistance from him. And indeed, fince God has planted in the Mind of Man a Power of judging; no Part of Truth is more worthy to employ it about, than that which they cannot be ignorant of, without being in danger of miffing eternal Salvation.

SECT. III. A Proof against the Mahometans, taken out of the facred Books of the Hebrews and Christians; and that They are not corrupted.

MAHOMET and his Followers confess, (a) that both Moses (b) and Jesus were sent by God; and that they who first propagated the Institution of Jesus, (c) were holy Men. (d) But there are many things related in the Alcoran, which is the Law of Mahomet, directly contrary to what is delivered by Moses, and the Disciples of Jesus. To instance in one Example out of many. All the Apostles and Disciples

" the common Parent and Ma-"ker of the Universe, judges " according to Mens Deferts, " of the Disposition of every " one that feeks him, and is " willing to worship him; and " he will render to every one " of these, the Fruit of his " Piety."

(a) That both Moses, &c.] Azoara V. XXI.

(b) And Jesus, &c.] Azoara V. VII.

(c) Were boly Men, &c.] Azoara V. LXXI.

(d) But there are many things related, &c.] As the Temple

of Mecha, built by Abraham, Azoara XI. and many other things of Abraham, Azoara XXXI. A confused History of Gideon and Saul, Azoara III. Many things in the History of Exodus, Azoara XVII. XXX. and XXXVIII. Many things in the History of Jofeph, Azoara XII. concerning the Birdscut in Pieces by Abrabam, and called to Life again, Azoara IV. concerning Mary's being brought up with Zachariab, Azaora V. concerning the Birds made of Clay by Jefus, Ibid. and XIII.

Disciples of Jesus, entirely agree in this Testimony. that Jesus died upon the Cross, returned to Life upon the third Day, and was feen of many: On the contrary, Mahomet fays, (a) that Jesus was privately taken up into Heaven; and that a certain Refemblance of him, was fixed to the Crofs; and confequently Jesus was not dead, but the Eyes of the Yews were deceived. This Objection cannot be evaded, unless Mahomet will say, as indeed he does, (b) that the Books both of Moses, and of the Disciples of Jesus, have not continued as they were, but are corrupted; but this Fiction we have already confuted in the third Book. Certainly, if any one should fay, that the Alcoran is corrupted, the Mahometans would deny it, and fay, that that was a fufficient Answer to a Thing which was not proved. But they cannot eafily bring fuch Arguments for the Uncorruptedness of their Book, as we bring for ours, viz. that Copies of them were immediately dispersed all over the World; and that not like the Alcoran in one Language only; and were faithfully preferved, by fo many Sects, who differed fo much in other things. The Mahometans perfuade themselves, that in the XIVth Chapter of St John, which speaks of fending the Comforter, there was something written of Mabomet, which the Christians have put out: But here we may ask them; do they suppose this Alteration of the Scripture, to have been made after the coming of Mahomet, or before? It is plainly impossible to have been done after the coming of Mahomet, because at that time there were extant. all over the World, very many Copies, not only Greek.

⁽a) That Jesus was privately (b) That the Fooks both of taken up into Heaven, &c.] Moses, &c.] Azoura IX. Azoara XI.

Greek, but Syriac, Arabic, and in Places diftant from Arabia; Æthiopic and Latin, of more Versions than one. Before the coming of Mahomet, there was no Reason for such a Change; for no Body could know what Mahomet would teach: Further, if the Doctrine of Mahomet had nothing in it contrary to the Doctrine of Jesus, the Christians would as easily have received his Books, as they did the Books of Moses and the Hebrew Prophets. Let us suppose on each Side, that there was nothing written either of the Doctrine of Jesus, or of that of Mahomet: Equity will tell us, that that is to be esteemed the Doctrine of Jesus, in which all Christians agree; and that the Doctrine of Mahomet. in which all Mahometans agree.

Sect. IV. From comparing Mahomet with Christ.

LET us now compare the Adjuncts and Circumstances of each Doctrine together, that we may fee, which is to be preferred to the other: And first let us examine their Authors. Mahomet himfelf confessed (a) that Jesus was the Messiah, promised in the Law and the Prophets; he is called by Mahomet himself (b) the Word, (c) Mind and (d) Wisdom of God; he is also said by him, (e) to have had no Father amongst Men. Mahomet is acknowledged, by his own Disciples, (f) to have been begotten according to the common Course

(a) That Jesus was the Mesfiab, &c.] Azoara, XXIX.

(b) The Word, &c.] Azoara V, and XI. and in the Book of Mahomet's Doctrine: Euthymius Zigabenus, in his Disputations against the Sarncens, fays, that Jesus is called by Mabomet, the Word and Spirit of God.

(c) Mind, &c.] Azoara IV.

XI. XXIX. and in the forementioned Book.

(d) And Wisdom, &c.] In the forecited Places.

(e) To bave bad no Father amongst Men, &c.] Azoara XXXI.

(f) To bave been begotten, &c.] See the Book of Mabomet's Generation.

of Nature. Jesus led an innocent Lise; against which no Objection can be made. Mahomet (a) was a long time a Robber, (b) and always effeminate. (c) Jesus was taken up into Heaven, by the Confession of Mahomet; but Mahomet remains in the Grave. And now can any one doubt which to follow?

SECT. V. And the Works of each of them.

Lit us now proceed to the Works of each of them. (d) Jesus gave Sight to the Blind, made the Lame to walk, and recovered the Sick; nay, as Mabomet confesses, he restored the Dead to Life. Mabomet says; (e) that he himself was not sent with Miracles, but with Arms; however there were some afterwards, who ascribed Miracles to him, but what were they? None but such as might easily be the Effects of human Art; as that of the Dove slying to his Ear; or such as had no Witnesses, as that of the Camels speaking to him by Night; or else such as are consuted by their own Absurdity; (f) as that of a great Piece of the Moon falling into his Sleeve, and fent back again by

(a) Was a long time a Robber, &c.] See Mahomet's Chronicon, translated out of Arabick. See the Dispute betwixt a Saracen and a Christian, published by Peter, Abbot of Clugny.

(a) And akways effeminate, &c.] Azoara XLII, XLIII, LXXV, and LXXVI See the forementioned Disputation.

(c) Jesus was taken up into Heaven, &c.] Azoara XI.

(d) Jesus gave Sight to the Blind, &c.] Azoara V. XII.
(e) That he himself was not sent

with Miracles, &c.] AzoaraIII. XIV. XVII. XXX. LXXXI. Concerning this Matter, fee the Life of Mahomet, published in English by the learned Dr Prideaux, p. 30. where he shows at large; that the false Prophet, dared not boast of any Miracles. Le Clerc.

(f) As that of a great Piece of the Moon, &c.] Azoara LXIV. See this Fable more at large, in the Chapter Ceramuz, in Cantacuzenus's Oration against Mahomet, Sect. 23.

by him, to make the Planet round. Who is there that will not fay, but that in a doubtful Caufe, we are to flick to that Law, which has on its Side the most certain Testimony of the Divine Approbation? Let us also examine Them, who first embraced each of these Laws.

SECT. VI. And of those who first embraced each of these Religions.

THEY who embrac'd the Law of Christ, were Men who feared God, and led innocent Lives; and it is not reasonable, that God should suffer such Persons to be deceived with cunning Words, or with a Shew of Miracles. (a) But they who first embraced Mahometanism, were Robbers, and Men void of Humanity and Piety.

SECT. VII. And of the Methods by which each Law was propagated.

NEXT let us fee the Method by which each Religion was propagated. As for the Christian Religion; we have already faid feveral Times, that its Increase was owing to the Miracles not only of Christ,

(a) But they who first embraced Mahometanism, &c] This the Word Saracen shows, which fignifies Robber. See Scaliger's Emendation of the times, Book III. Ch. of the Arabian Period. (The first Followers of Mahomet, were indeed truly Robbers; but the Arabian Word to which Scaliger refers, fignifies to feal privately, not to rob; nor is it credible that they would take upon themfelves fuch an infamous Name; not to mention that this was more antient than Mahomet,

for we find it in Ptolemy and Philostorgius; wherefore I rather follow the Opinion of those who deduce the Name Saracen from the Word שרק, Schark, which fignifies Eastern, whence comes שרקיין, Sharkiin, Saracens, or People dwelling in the East, as the Arabians are called in Scrip-About which fee Edward Pocock on the Specimen of the History of the Arabians in the Beginning. Le Clerc.)

Christ, but of his Disciples and their Successors; and also to their patiently enduring of Hardships and Torments. But the Teachers of Mahometanism, did not work any Miracles, did not endure any grievous Troubles, nor any fevere kinds of Death. for that Profession. (a) But that Religion follows, where Arms lead the Way; it is the Companion of Arms; (b) nor do its Teachers bring any other Arguments for it, but the Success of War, and the Greatness of its Power; than which nothing is more fallacious. They themselves condemn the Pagan Rites, and yet we know how great the Victories of the Persians, Macedonians, and Romans were, and how far their Enemies extended themselves. Neither was the Event of War, always prosperous to the Mahometans; (c) there are remarkable Slaughters which they have received in very many Places, both by Land and Sea. They are driven out of all Spain. That Thing cannot be a certain Mark of true Religion, which has fuch uncertain Turns,

(a) But that Religion follows where Arms lead the Way, &c.] Azoara X, XVIII, XXVI.

(b) Nor do its Teachers bring any other Arguments, &c] Azoara XXXIII. XLVII.

(c) There are remarkable Slaughters, &c.] And greater fince the Time of Grotius. For they were driven, after many Slaughters, from the Austrian Dominions, from Hungary, Transilvania, and Peloponnesus, not many Years fince. And fince that Time, the Turkish Empire seems to decrease. In the Year 1715, after these short Notes were first published, the Turks recovered the Morea, which was

poorly defended by the Venetian Governors; but in the following Year 1716. when they attempted to invade Hungary and the Island of Corfica; they were first, overthrown in a great Fight by the Germans under the Command of Prince Eugine of Savoy, ; and loft Temifwaer, which was forced to yield after a flout Siege; then being repulsed by the Valour of Count Schulembourg, not without Lofs, they retired to their Fleet. While I was writing this, April 1717, they threatned they would attempt the fame again with new Forces, but the Germans did not feem to be much affected with it. Le Clerc.

and which may be common both to good and bad: And fo much the less, because their Arms were unjust, (a) and often taken up, against a People who no Ways disturbed them, nor were distinguished for any Injury they had done; so that they could have no Pretence for their Arms, but Religion, which is the most profane Thing that can be; (b) fot there is no Worship of God, but fuch as proceeds from a willing Mind. Now the Will is inclined only by Instruction and Perswasion, not by Threats and Force. He that is compelled to believe a Thing, does not believe it; but only pretends to believe it, that he may avoid fome Evil. He that would extort Affent, from a Sense of Evil or from Fear; shows by that very Thing, that he distrusts Arguments. And again, they themselves destroy this very Pretence of Religion, when they fuffer those who are reduced to their Obedience, to be of what Religion they please; nay, (c) and fometimes they openly acknowledge, that Christians may be faved by their own Law.

SECT. VIII. And of their Precepts compared with one another.

LET us also compare their Precepts together. The one commands Patience, nay, Kindness, towards those who wish ill to us: The other, Revenge. The one commands that the Bonds of Matrimony should be perpetual, that they should bear with

(a) And often taken up against a People, &c.] Azoara XIX. ficer goes contrary, it is taken away; there remains none.

⁽b) For there is no Worship of God, &c.] Lactantius Book X ch. 20. For there is nothing so voluntary as Religion; in which if the Mind of the Sacri-

⁽c) And sometimes openly acknowledge, &c.] Azoara I, and XII. The Book of the Doctrine of Mahomet; see Enthymius.

each other's Behaviour; (a) the other gives a Liberty of separating: Here, the Husband does the same himself, which he requires of his Wife; and shows by his own Example, that Love is to be fixed on one. (b) There, Women upon Women are allowed. as being always new Incitements to Luft. Here. Religion is reduced inwardly to the Mind; that being well cultivated there, it may bring forth Fruits, profitable to Mankind; there, almost the whole Force of it is spent (c) in Circumcision, (d) and Things indifferent in themselves. Here, a moderate Use of Wine and Meat is allowed; (e) There, the eating Swines Flesh, (f) and drinking Wine, is forbidden; which is the great Gift of God, for the Good of the Mind and Body, if taken moderately. And indeed it is no Wonder, that childish Rudiments should precede the most perfect Law, such as that of Chrift is; but it is very preposterous after the Publication thereof, to return to Figures and Types. Nor can any Reason be given, why any other Religion ought to be published, after the Christian Religion, which is far the best.

SECT. IX. A Solution of the Mahometans Objection concerning the Son of God.

THE Mahometans fay, they are offended because we ascribe a Son to God, who makes no Use of a Wife:

(a) The other gives a Liberty of separating, &c.] See Enthymius, and others who have wrote of the Turkish Affairs.

(b) There Women upon Women, &c.] Azoura III. VIII. IX. XXX. LII.

(c) In Circumcifion, &c.] See also Bartholomego Georgivitius of the Rites of the Turks.

(d) And Things indifferent in themselves, &c] As Washings. Azoara IX. See alfo. Enthymius.

(e) There the eating Savines Flesh, &c.] Azoara II. XXVI.

(f) And drinking Wine, &c.] See Enthymius, and others. who have wrote of the Affairs. of the Saracens.

Wife; as if the Word Son, as it refers to God, could not have a more Divine Signification. But Mahomet himself ascribes many Things to God, no less unworthy of him, than if it were said he had a Wife; for Instance, (a) that he has a cold Hand, and that himself experienced it by a Touch; (b) that he is carried about in a Chair, and the like. Now we, when we call Jesus the Son of God, mean the fame Thing that He did, (c) when he calls him the Word of God; for the Word is in a peculiar Manner (d) produced from the Mind: To which we may add; that he was born of a Virgin, by the Help of God alone, who supplied the Power of a Father; that he was taken up into Heaven by the Power of God; which Things, and those that Mabomet confesses, show (e) that Jesus may, and ought to be called the Son of God, by a peculiar Right.

SECT. X. There are many absurd Things in the Mahometan Books.

But on the other Hand, it would be tedious to relate how many Things there are in the Mahome-

(a) That he has a cold Hand, &c.] See the Place in Richardus against the Mahometans, ch. I. and XIV. and in Cantacuzenus in the IId Oration against Mahomet, Sect. XVIII. and in the IVth Oration, not far from the Beginning

(b) That he is carried about in a Chair, &c.] In the same

(c) When he calls him the Word of God, &c.] See above.

(d) Produced from the Mind, &c.] See Plato in his Banquet, and Abarbanel in his Dialogue, which is commonly called

That of Leo Hebræus. Enthymius concerning this Matter, in the forementioned Difpute, where he fays, In like Manner as our Word proceeds from the Mind, &c. And Cardinal Cu/an, Book I. ch. XIII. &c. against the Mahometans; and Richardus, ch. IX. and XV.

(e) That Jesus may, and ought to be called, &c.] Luke I. 35. John X. 36. Att. III. 13, 14, 15. XIII. 33. Heb. I. 5. V. 5. In the forementioned Book of the Doctrine of Mahomet, Jesus is brought in, calling God his Father.

tan Writings, (a) that do not agree to the Truth of History; and how many that are very ridiculous. Such as (b) the Story of a beautiful Woman, who learnt a famous Song from Angels overtaken with Wine; by which she used to ascend up into Heaven, and to descend from thence; who when the was ascended very high into the Heavens, was apprehended by God, and fixed there, and that she is the Star Venus. Such another (c) is that of the Mouse in Noah's Ark, that sprung out of the Dung of an Elephant; and on the contrary, (d) that of a Cat bred out of the Breath of a Lion. And particularly, that (e) of Death's being changed into a Ram, which was to stand in the middle Space betwixt Heaven and Hell; and (f) that of getting rid of Banquets in the other Life by Sweat; and (g) that of a Company of Women's being appointed to every one, for fenfual Pleasure. Which Things are really all of them fuch, that they are deservedly given over to Senselessness, who can give any Credit to them, especially when the Light of the Gospel shines upon them.

SECT.

(a) That do not agree to the Truth of History, &c] As that of Alexander the Great, who came to a Fountain where the Sun stood still. Azoara XXVIII. concerning Solomon, Azoara XXXVII.

(b) The Story of a beautiful Woman, &c] This Fable is in the Book of the Doctrine of Mahomet, taken out of the Book of Enarrations. See also Cantacuzenus, in his IId Oration against Mahomet, ch. 15.

(c) Is that of the Mouse, &c]
This is in the forementioned

Book of the Doctrine of Maho-

(d) Of a Cat, &c.] In the fame Book.

(e) Of Death's being changed into a Ram, &c] In the End of the forementioned Book of the Doctrine of Mahomet.

(f) Of getting rid of Banquets, &c.] In the forecited Book of the Doctrine of Mahomet

(g) Of a Company of Women's, &c.] See what was above alledged on the second Book.

SECT. XI. The Conclusion to the Christians; who are admonished of their Duty, upon Occasion of the foregoing Things.

HAVING finished this last Dispute; I come now to the Conclusion, which regards not Strangers, but Christians of all Sorts and Conditions; briefly showing the Use of those Things which have been hitherto faid; that those which are right, may be done, and those which are wrong, may be avoided. First, (a) that they lift up undefiled Hands to that God (b) who made all Things, visible and invisible, out of nothing; (c) with a firm Perswasion that he takes Care of Mankind, (d) fince not a Sparrow falls to the Ground without his Leave: (e) And that they do not fear them, who can only hurt the Body before him, who hath an equal Power over both Body and Soul: (f) That they should trust not only on God the Father, but also on Jesus; fince there is (g) none other Name on Earth, by which we can be faved; (b) which they will righty perform,

(a) That they lift up undefiled Hands, &c] 1 Tim. II. James IV. 8. Tertullian in his Apo-"Thither the Chrilogy. " flians direct their Eyes, with " Hands extended, because " Innocent; with Head unco-" vered, because we are not " ashamed; without any In-" structor, because from our " Heart we pray for all Empefor rors, that they may enjoy a " long Life, a secure Govern-" ment, a safe House, courasi gious Armies, a faithful Seor nate, an honest People, and " a peaceful Land." (b) W bo made all Things, &c.]

Colof. I. 16. Heb. XI. 3. Acts IV. 24. 2 Mac. VII. 28.

(c) With a firm Perswasion, &c.] 1 Pet. III. 11. V. 7.
(d) Since not a Sparrow, &c.]

Matt. X. 29.

(e) And that they do not fear them, &c.] Matt. X. 28. Luke XII. 4.

(f)That they should trust, &c.] John XIV. 2. Heb. XIV. 15, 16. Ephes. III. 12. and 17.

(g) None other Name on Earth, &c.] Acts IV. 12.

(b) Which they will rightly perform, &c.] John VIII. 43. and following, Matt. VII. 21. John XV. 14. 1 John II. 3, 4.

perform, if they confider that not they, who call one by the Name of Father, and the other by the Name of Lord, shall live eternally; but they who conform their Lives to his Will. They are moreover exhorted, carefully to preferve (a) the Holy Doctrine of Christ, as a most valuable Treasure; and to that End, (b) often to read the facred Writings; by which no one can possibly be deceived, who has not first deceived himself. (c) For the Authors of them were more faithful, and more full of the Divine Influence, than either willingly to deceive us in any necessary Truth, or to hide it in Obscurity; but we must bring (d) a Mind prepared to obey, which if we do, (e) none of those Things will escape us, which we are to believe, hope, or do; and by this Means, (f) that Spirit will be cherished and excited in us, which is given us as (g) a Pledge of future Happiness. Further, they

(a) The Holy Doctrine of Christ, &c.] Matt. XIII. 44, 45. 1 Cor. IV. 7. 1 Tim. VI. 20. 2 Tim. I. 14.

(b) Often to read the sacred Writings, &c.] Colof. III. 16. 1 Thef V. 27. Rev. I. 3.

(c) For the Authors of them were more faithful, &c.] Tertullian speaks thus concerning the Hereticks in his Prescription. "They are wont to " fay, that the Apostles did " not know all Things; being " acted by the same Madness, " by which they again change, " and fay that the Apostles did " indeed know all Things, but " did not deliver all Things to

" all Men; in both of which " they make Christ subject to

" Reproach; who fent Apo-" flles either not well instruct-" ed, or not very honest " See what there follows, which is very useful.

(d) A Mind prepared to obey, &c.] John VII 17. V. 44. Matt XI. 25. Philip. III. 15. 2 Pet. III. 16. Hofea XIV.

(e) None of those Things will escape us, &c.] 2 Tim. II. 15, 16. John XX. 31. 1 Pet. I.

(f) That Spirit will be cherished, &c] 2 Tim. VI. 1. Thef. V. 19.

(g) A Pledge of future Happiness, &c.] Ephes. I. 14. 2 Cor. I. 22. V. 3.

they are to be deterred from imitating the Heathen; First, (a) in the Worship of false Gods, (b) which are nothing but empty Names; (c) which evil Angels make use of (d) to turn us from the Worship of the true God; wherefore (e) we cannot partake of their Rites, and at the same Time be profited by the Sacrifice of Christ. Secondly, (f) in a licentious Way of living, having no other Law but what Lust dictates, (g) which Christians ought to be the furthest from; because they ought not only (b) far to exceed the Heathen; (i) but also, the Scribes and Pharisees among the Jews; whose Righteousness, which consisted in certain external Acts, was not sufficient to secure them a heavenly Kingdom. (k) The Circumcifion made with Hands availeth nothing now, but that other internal Circumcifion of the Heart, (1) Obedience to the Commands of God, (m) A new Creature, (n) Faith which is effectual by Love, (o)

(a) In the Worship of false Gods, &c.] 1 Cor. VIII. 5,

(b) Which are nothing but empty Names, &c.] In the same, V. 4. X. 19.

(c) Which evil Angels make use of, &c.] I Cor. X. 20.

Rev. IX. 2.

(d) To turn us from the Worship of the true God, &c.] Ephes. II. 2. Rev. IX. 5. 2 Thes. II.

(e) We cannot partake of their Rites, &c.] 1 Cor. X. 20.

(f) In a licentious Way of living, &c.] Ephes. II. 3. Tit. II. 14.

be the furthest from, &c.] 2 Cor. VI. 15.

(b) Far to exceed the Hea-

then, &c.] Matt. V. 47. VI. 7, 32.

(i) But also the Scribes and Pharisees, &c.] Matt. V. 20. XXIII. 23. Rom. III. 20. Galat. II. 16.

(k) The Circumcision made with Hands, &c.] 1 Cor. VII. 19 Galat. V. 6 VI. 15. Philip. III. 3. Ephes II. 11. Colos. II. 11. Rom. II. 29.

of God, &c.] 1 Cor VII. 19. (m) A new Creature, &c.]

Galat VI. 15.

by Love, &c] Galat. V. 6.

(a) By which the true Ifraelites are distinguished, &c.] Rom. IX. 6. 1 Cor. X. 18. Galat. VI. 16. John I. 47. by which the true Israelites are distinguished, (a) the Mystical Jews, that is, such as praise God. (b) The Difference of Meats, (c) Sabbaths, (d) Festival Days (e) were the Shadows of Things, which really are in Christ and Christians. Mahometanism gave Occasion for mentioning the following Admonitions; (f) it was foretold by our Lord Jesus, that after his Time there should come some who should falfely fay they were fent of God; but though (g) an Angel should come from Heaven, we are not to receive any other Doctrine than that of Christ, (b) confirmed by fo many Testimonies. In times past indeed, (i) God spake in many and various Manners, to the pious Menthat then were; but last of all he was pleafed to call us by his Son, (k) the Lord of all Things, (1) the Brightness of his Father's Glory, and the express Image of his Substance; (m) by whom all Things were made, which

were

(a) The Mystical Jews, &c.]
Rom. II. 28. Philo concerning Allegories. Judas was a
Symbol of him that professes
(God).

(b) The Difference of Meats, &c.] Acts X. 13, 14, 15. XV. 19, 20. 1 Cor. X. 15. Colof.

II. 16, 21.

(c) Sabbaths, &c.] In the forecited Place of the Colof-

(d) Festival Days, &c.] In the same Place, and Rom. XIV. 5.

(e) Were Shadows of Things, &c.] Colof. II. 17. Heb. X.

(f) It was foretold by our Lord Jesus, &c.] John V. 34. 2 Thes. II. 9. Matt. VII. 15.

XXIV. 11. Mark XIII. 22. 1 John IV. 1.

(g) An Angelshould come from Heaven, &c.] Galat I. 8.

(b) Confirmed by so many Testimonies, &c] 1 John V 7, 8. Heb. II. 4. XII. 1. John I. 7, 32. V. 32, 37, 39, 46. Luke XXIV. 27. Acts II. 22, 23. X. 43.

(i) God spake in many and various Manners, &c.] Heb. I.

2.

(k) The Lord of all Things, &c.] 1 Cor. XV. 27. Heb. II.

(1) The Brightness of his Father's Glory, &c.] Heb. I. 3.

(m) By whom all Things were made, &c.] In the fame ch. Colof. I. 16.

were or shall be; (a) who acts and upholds all Things by his Power; and who (b) having made Atonement for our Sins, is advanced to the Right Hand of God, having obtained (c) a higher Dignity than the Angels; and therefore nothing more noble can be expected, (d) than fuch a Lawgiver. They may also take Occasion from hence to remember, (e) that the Weapons appointed for the Soldiers of Christ, are not such as Mahomet depends upon, but proper to the Spirit, fitted for the pulling down of strong Holds, erected against the Knowledge of God; (f) the Shield of Faith, which may repel the fiery Darts of the Devil; the Breaft-plate of Righteousness, or Holiness of Life; for a Helmet which covers the weakest Part, the Hope of eternal Salvation; (g) and for a Sword, the Word delivered by the Spirit, which can enter into the innermost Parts of the Mind. Next follows an Exhortation (b) to mutual Agreement, which Christ feriously commended to his Disciples when he was about

(a) Who acts and upholds all Things, &c.] Heb. I. 3. Rewel. 1. 5.

(b) Having made Atonement for our Sins, &c.] Heb. I. 3. IX. 12. Matt. XX. 28. 1 John II. 2. IV. 10. Matt. XXVI 64. Mark XVI 19. Acts II. 33, 34. VII. 55, 56. Rom. VIII. 34. Epbef. I. 10. Colof. III. 1. Heb. VIII. 1. X. 12. XII. 5.

(c) A higher Dignity than the Angels, &c.] 2 Pet. III. 22. Heb. I. 13. Ephef. I. 21.

(d) Than such a Lawgiver, &c.] Heb. II. 3, 4, 5, 6, 7, 8. III. 3, 4, 5, 6.

(e) That the Weapons appoint-

ed for the Soldiers of Christ, &c.] Rom. XIII. 12. 2 Cor. VI. 7. X. 4. Ephef. VI, 11, 12, 13, 14, 15, 16, 17, 18.

(f) The Shield of Faith, &c.] See beside the aforecited Place to the Ephesians, I Thef. V. 8.

(g) And for a Sword, &c.] See befide the forementioned Place, Ephef. VI. 17. Heb. IV. 12. Revel. I. 6.

(h) To mutual Agreement, &c.] John XIV. 27. XIII. 34, 35. XV. 12, 17. XVII. 20. and following. XX. 19, 26. 1 John III. 23. Also Ephef. III. 14. and following. VI. 16. Heb. XIII. 20. Matt. V. 9.

about to leave them; (a) We ought not to have amongst us, many Masters, but only Jesus Christ: (b) All Christians were baptized into the same Name, therefore there ought (c) to be no Sects or Divisions amongst them; To which that there may be some Remedy applied, those Words of the Apostle are suggested, (d) to be temperate in our Wisdom, (e) according to the Measure of the Knowledge God has afforded us; (f) if any have not fo good an Understanding of all Things; that we bear with their Infirmities, (g) that they may quietly, and without quarrelling, unite with us: (b) if any exceed the rest in Understanding, it is reasonable he should exceed in good Will towards them: And as to those (i) who in some Things think otherwise than we do, we are to wait till God shall make the hidden Truth manifest unto them: In the mean Time, (k) we are to hold fast, and fulfil those Things we are agreed in. (1) Now we know in Part; (m) the Time will come, when

(a) We ought not to have amongst us many Masters, &c.] Matt. XXIII. 8. James III. 1.

(b) All Christians were baptized, &c.] Rom. VI. 3, 4. 1 Cor. I. 13, 15. Gal. III. 27. Ephes. IV. 5. Colos. II. 12.

(c) To be no Sects or Divisions among ft them, &c.] 1 Cor. I. 10. XI. 18. XII. 25.

(d) To be temperate in our Wisdom, &c] Rom. XII. 8. 16. 1 Cor. IV. 6.

(e) According to the Measure of the Knowledge, &c.] In the forecited Place to the Romans, and XII. 6. 2 Cor. X. 13. Ephes. IV. 7, 15, 16.

(f) If any have not so good an Understanding, &c.] Rom. XIV. XV. 2. 1 Cor. VIII. 7. (g) That they may quietly, &c.]

Rom. XIV. 1. 2 Cor. XII. 20.

Gal. V. 20. Philip I. 16. II. 3, 15, 1 Cor. XI. 16.

(b) If any exceed the reft, &c.]
Rom. VIII. 1, 2, 3, 9. XII.
8. XIII. 3, 14, 16. 1 Cor.
XIII. 2. 2 Cor. VI. 6. VIII.
7. 2 Pet. I. 5, 9.

(i) Who in some Things think otherwise, &c.] Philip. III.
15. Ephes. IV. 2. 1 Cor. XIII.
4, 7. 1 Thes. IV. 14. 2 Cor.
VI. 6. Gal. V. 22. Colos. IV.
11. 2 Tim. IV. 2. Luke IX.
54. 55.

(k) We are to bold fast, &c.] Philip. III. 16. James I. 22, 23, 24, 25.

(1) Now we know in Part, &c.] 1 Cor. XIII. 9, 12.

(m) The Time will come, &c.] The same V. 10, 12. 1 John III. 2. Matt. V. 8.

all Things shall be most certainly known. But this is required of every one, (a) that they do not unprofitably keep by them the Talent committed to their Charge; (b) but use their utmost Endeavours to gain others unto Christ; (c) in order whereunto, we are not only to give them good and wholesome Advice, but to set before them (d) an Example of Reformation of Life; that Men may judge of the Goodness of the Master, by the Servant, and of the Purity of the Law, by their Actions. In the last Place, we direct our Discourse, as we did in the Beginning, to common Readers, befeeching them to give God the Glory, (e) if they receive any good from what has been faid; (f) and if there be any thing they dislike, let them impute it to the Errors all Mankind are prone to fall into; (g) and to the Place and Time, in which this was delivered, more according to Truth, than elaborately.

(a) That they do not unprofitably keep, &c.] Matt. XXV. 15. and following.

(b) But use their utmost Endeavours, &c.] 1 Cor. IX. 19, 20, 21, 22.

(c) In order whereunto, &c.] Gal. VI. 6. Ephes. IV. 29. 2 Tim I. 13. Titus II. 8.

(d) An Example of Reformation of Life, &c.] 1 Pet. III. 1, 16. Epb. VI. 6. 2 Tim. II. 24. 1 Pet. II. 12. Epb. IV. 1. Philip. I. 27.

(e) If they receive any Good, &c.] James I. 17. 2 Thef. I. 3. 1 Cor. I. 4.

(f) And if there be any thing they dislike, &c.] James III. Gal. VI. 1, 2.

(g) And to the Place and Time, &c.] Because this very

excellent and learned Man, was kept in Lipfladt Prison, to which he was condemned for Life; at which Time, and in which Place, he could never have taken so great Pains in accomplishing so many Pieces remarkable for great Learning, accurate Judgment, and fingular Brightness; without incredible Firmness and Constancy of Mind, and unshaken Faith in God; for which Endowments bestowed upon him by God, for the Benefit of all Christendom, let every one who reads his other Works, or this, with a Mind intent upon Truth, give Thanks to God, as I do from the Bottom of my Heart. Le Clerc.

TWO

BOOKS

BY

Monfieur LE CLERC.

BOOK I.

Concerning the CHOICE of our OPINION amongst the different Sects of CHRISTIANS.

BOOK II.

Against Indifference in the Choice of our Religion.

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BOOK I.

CONCRNING.

The CHOICE of our OPINION amongst the different SECTS of CHRISTIANS.

SECT. 1. We must enquire, amongst what Christians the true Dostrine of Christ flourisheth most at this time.

the New Testament, with a Desire to come at the Knowledge of the Truth, and does not want Judgment; will not be able to deny, but that every one of the Marks of Truth, alleged by Hugo Grotius, in his IId and IIId Books, are to be found there. Wherefore, if he has any Concern for a blessed Immortality, he will apprehend it to be his Duty, to embrace what is proposed to him in those Books as Matter of Belief; to do what he is commanded, and to expect what he is there taught to hope for. Otherwise, if any one should deny that he doubts of the Truth of the Christian Religion, and at the same time thinks the Doctrines, Precepts, and Promises of it not fit

to be believed or obeyed in every Particular; fuch an one would be inconsistent with himself, and manifeftly show that he is not a fincere Christian. (a) Now this is one of the Precepts of Christ and his Apostles, that we should profess ourselves the Disciples of Christ before Men, if we would have him own us for his, when he shall pass Sentence on the Quick and Dead at the last Day; and if we do not, as we have denied him to be our Master before Men, fo he also, in that last Assembly of Mankind, will deny us to be his Disciples before God. (b) For Christ would not have those that believe on him be his Disciples privately; as if they were ashamed of his Doctrine, or as if they valued the Kindnesses, Threats, or Punishments of Men, more than his Precepts, and the Promises of eternal Life; but be Christians openly and before all the World, that they may invite other Men to embrace the true Religion, and render back to God (c) that Life which they received from him, in the most

(a) Now this is one of the Precepts of Christ, &c.] Thus Christ faith, Matt. X. 32. "Whosoever therefore shall " confess me (to be his Master) " before Men, him will I con-" fess also (to be my Disciple) " before my Father which is " in Heaven. But whosoever " shall deny me (to be bis " Master) before Men, him " will I also deny (to be my " Disciple) before my Father " which is in Heaven." See also 2 Tim. II. 12. Rev. III.

(b) For Christ would not have, &c.] Therefore he fays, Matt. V. 14. " That his Dif" ciples are the Light of the "World; that a City fet on " a Hill cannot be hid; neither " is a Candle lighted to be put " under a Bushel, but set in a " Candlestick, that it may give " Light to all that are in the " House, &c."

(c) That Life which they received from him, &c.] Luke XII. 4. Christ bids us not to be afraid of them that kill the Body, and after that have no more that they can do; and commands us to fear him, which after we are killed, can cast usinto Hell Fire. And moreover, he foretels all manner of Evils to his Disciples, Matt. X. 29, and fol-

lowing

most exquisite Torments, if it so seem good to him; whilst they openly profess that they preser his Precepts above all things. And thus St Paul teaches us; that if we confess (a) with our Mouth the Lord Jesus, and believe in our Heart that God hath raised him from the Dead, we shall be saved; For, says he, with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation; for the Scripture saith, Whosever believeth on him shall not be ashamed. Which being thus; it is his Duty, who thinks the Christian Religion to be true, to discover and profess boldly and without Fear, this his sincere Opinion, upon all Occasions that offer themselves.

And it is further necessary for him to enquire; if there be any of the same Opinion with himself, and (b) to maintain a particular Peace and Friendship with them; for Christ tells us, this is one Mark his Disciples are to be known by, if they love one another, and perform all Acts of Love and Kindness towards each other. Moreover he exhorts them (c) to have Congregations in bis Name, that is, such as should be called Christian; and promises that he would be present there, where two or three are met together upon that Account:

lowing; and fays, that he who shall lose his Life for his sake, shall find it (again) &c. which Precepts were particularly observed by the primitive Christians; who for the Testimony they gave to the Doctrine of the Gospel, are called Martyrs, that is, Witnesses.

(a) Confess with our Mouth, &c.] Rom. X. 9, 10, 11.

(b) To maintain a particular Peace, &c.] John XIII. 34, 35. "A new Commandment "give I unto you, that ye "love one another, that as I "have loved you, so ye love "one another; by this shall all Men know that ye are "my Disciples, if ye have "Love, one towards another" See I John II. 7. III. 11, 16, 23.

(c) To have Congregations, &c.] Matt. XVIII. 19, 20.

Account; by this means, befide the mutual Love, and strict Friendship of Christians united into one Society, there is also a Provision made (a) for preserving their Doctrines; which can hardly continue, if every one has a private Opinion to himself, and does not declare the Sense of his Mind to another, unless for his own Advantage; for those things that are concealed, are by Degrees forgotten, and come in time to be quite extinguished; but Christ would have his Doctrine, and the Churches which profess it, be perpetual, that it may not cease to be beneficial to Mankind.

WHEREFORE whoever derives his Knowledge of the Christian Religion from the New Testament, and thinks it true; such an one ought to make Profession of it, (b) and to join himself with those of the like Profession. But because there is not at this time (neither was there formerly) one fort of Men only, or one Congregation of such as are gathered together in the Name of Christ; we are not therefore presently to believe that he is a true Christian, who desires to be called by that holy Name; neither ought we to join ourselves, (c) without Examination, to any Assembly who

livine in

(a) For preserving their Doctrines, &c.] Thus likewise all the Philosophers transmitted their Doctrine to Posterity, by the Help of Schools in which it was taught; but the Christian Churches, which are united by a much firmer and stronger Bond, will with more Certainty and Ease, propagate the Doctrine they received from their Mafter, to the End of the World, which can hardly be done without Congregations. Pythagoras would have effected this, but in vain, because his

Doctrine had nothing divine in it. See Laërtius and Jamblichus.

(b) And to join himself with those, &c.] See the Epitles to Timothy and Titus, where they are commanded to found Churches. And Heb. X. 25.

(c) Without Examination, &c.] See 1 Theff. V. 21. But more expressly 1 John IV. 1. Beloved (says he) believe not every spirit but try the Spirits whether they be of God; for many false Prophets are come into the World, &c.

stile themselves Christians. We must consider, above all things, whether their Doctrines agree with that Form of sound Words, which we have entertained in our Mind, from an attentive reading of the New Testament; otherwise it may happen that we may esteem that a Christian Congregation, which is no further Christian than in Name. It is therefore the Part of a prudent Man, not to enter himself into any Congregation, at least for a Continuance; unless it be such, in which he perceives that Doctrine established, which he truly thinks to be the Christian Doctrine; less the should put himself under a Necessity of saying or doing some thing contrary to what he thinks delivered and commanded by Christ.

SECT. II. We are to join ourselves with those, who are most worthy the Name of Christians.

AMONGST Christians that differ from each other, and not only differ, but (to their Shame!) condemn one another, and with cruel Hatred banish them their Society; to agree to any of them without Examination, or, according to their Order, to condemn others without Confideration; shows a Man not only to be imprudent, but very rash and unjust. That Congregation which rejects, though but in Part, the true Religion (a Representation of which he has formed in his Mind), and condemns him that believes it; cannot be thought by fuch an one, a truly Christian Congregation in all things; nor can it prevail with him, to condemn every Man which that Church shall esteem worthy to be condemned, and cast out of the Society of Christians. Wherefore a wife and honest Man, ought above all things to examine, in these Disfenfions amongst Christians, who they are, which best

best deserve the holy Name of Disciples of Christ. and to adhere to them. If any one should ask, what we are required to do by the Christian Religion, supposing there were no such Christian Society at all, amongst whom the true Doctrine of Christ feems to be taught, and amongst whom there is not a Necessity laid upon us of condemning fome Doctrine, which we judge to be true: In this Case, he who apprehends these Errors, ought to endeavour to withdraw others from them; in doing of which, he must use (a) the greatest Candour, joined with the highest Frudence and Constancy; lest he offend Men without doing them any Advantage, or left all Hopes of bringing them to Truth and Moderation, be too fuddenly cast off. In the mean time, we are to speak modestly and prudently, what we think to be the Truth; nor should any one be condemned by the Judgment of another, as infected with Error, who feems to think right. God has never forfaken, nor never will forfake the Christian Name so far, as that there shall remain no true Christans; or at least none fuch as cannot be brought back into the true Way; with whom we may maintain a stricter Society, if others will not return to a more found Opinion; and openly withdraw ourselves from the obstinate, (which yet we ought not to do without having tried all other Means to no Purpose;) (b) if it be not allowed you to speak your Opinion fairly

(a) The greatest Candour, &c.] Here that Precept of Christ's takes Place, Matt. X. 16. where we are commanded, to be wise as Serpents, and harmless as Doves: that is, to be so far simple, as not to fall into Imprudence; so wise, as not to

be crafty, and offend against Sincerity; in which Matter, there are but few who know how to steer their Course in all things, between the Rocks of Imprudence and Crastiness.

(b) If it be not allowed, &c.]
Whilst it is allowed to have a
dif-

fairly and modestly amongst them, and to forbear condemning those whom you think are not to be condemned. The Christian Religion forbids us speaking contrary to our Mind, and falsifying and condemning the Innocent; nor can he be unacceptable to God, who out of Respect and Admiration of those Divine Precepts, can endure any thing rather than that they should be broke. Such a Disposition of Mind, arising from a Sense of our Duty, and a most ardent Love of God, cannot but be highly well-pleasing to him.

WHEREFORE amongst Christians who differ from each other, we are to examine which of them all think the most right; nor are we ever to condemn any but such as seem to us worthy to be condemned, after a full Examination of the Matter; and we are to adhere to those who do not require any Doctrines to be believed, which are esteemed by us to be false, nor any to be condemned which we think to be true. If we cannot obtain this of any Christian Society, we, together with those who are of the same Opinion with ourselves, ought to separate from them all, that we betray

not the Truth, and utter a Falsity.

different Opinion, and to profess our Disagreement, there is no Reason to depart from a publick Society, unless the Fundamentals of Christianity be perverted by it; but where this is not allowed, and we cannot without diffembling or denying the Truth, live in it; then we ought to forsake that Society; for it is not lawful to tell a Lye, or to dissemble the Truth, whilst a Lye possesses

the Place of it, and claims to itself the Honour due to Truth only. If this be not done, the Candle is put under a Bushel. Thus Christ did not depart from the Assemblies of the Jews, neither did the Apostles for sake them, so long as they were allowed to profess and teach the Doctrine of their Master in them. See Ass XIII. 46.

SECT. III. They are most worthy the Name of Christians, who in the purest Manner of all, profess the Dostrine, the Truth of which hath been proved by Grotius.

But it is a Question of no small Importance, and not easily to be resolved, who of all the Societies of the present Christians, have the truest Opinions, and are most worthy of that Name by which they are called. All the Christian Churches, as well those who have long since separated from the Romish Church, as the Romish Church itself, do every one of them claim this to themselves; and if we lay aside all the Reasons, we ought no more to give Credit to the one than to the other; for it were a very soolish thing, to suffer such a Choice (a) to be determined by Chance, and to decide all Controversies as it were by the Cast of a Die.

Now fince Grotius has not proved the Truth of the particular Opinions of any present Sect of Christians, but only of that Religion which was taught Mankind by Christ and his Apostles; it follows, that that Sect of Christians is to be preserved before all others, which does most of all defend hose things which Christ and his Apostles taught. In a Word, That is in every particular truly the Christian Religion, which without any Mixture of human Invention, may be wholly ascribed to Christ as the Author. To this agree all those Arguments of Truth, which are laid down in the IId Book Of the Truth of the Christian Religion; nor do they agree to any other, any further than it agrees with that.

IF

⁽a) To be determined by Chance, &c.] See Note the 9th, on Sect. the IId.

I r any one adds to, or diminishes from, the Doctrine delivered by Christ; the more he adds or diminishes, so much the farther he goes from the Truth. Now when I speak of the Dostrine of Christ, I mean by it, the Doctrine which all Christians are clearly agreed upon to be the Doctrine of Christ; that is, which according to the Judgment of all Christians, is either expressly to be found in the Books of the New Testament, or is by necessary Consequence, to be deduced from them only. As to those Opinions, which as some Christians think, were delivered by Word of Mouth, by Chrift and his Apostles, and derived to Posterity in a different Method, namely either by Tradition; which was done by speaking only; or which were preferved by some Rite, as they imagine, and not fet down in Writing till a great while after; I shall pass no other Judgment upon them here, but only this, that all Christians are not agreed upon Them, as they are upon the Books of the New Testament. I will not say they are false, unless they are repugnant to right Reason and Revelation; but only that they are not agreed about the Original of them, and therefore they are controverted amongst Christians, who in other Respects agree in those Opinions, the Truth of which Grotius has demonstrated; for no wife Man will allow us (a) to depend upon a thing as certain,

(a) To depend upon a thing as certain, &c.] This is the very thing St Paul means, Rom. XIV. 23, where he teaches us that what soever is not of Faith is Sin. On which Place we have quoted the Words of Philo, out of his Book concerning Fugitives.

Ed. Paris. p. 469. The best Sacrifice is being quiet, and not meddling in those things which we are not persuaded of. And a little after, To be quiet in the Dark is most safe; that is, where we are not agreed what is to be done.

fo long as it appears uncertain to us; especially if it be a Matter of great Moment.

SECT. IV. Cencerning the Agreement and Disagreement of Christians.

Though the Controversies amongst Christians be very sharp, and managed with great Heat and Animofity, fo that we may hear Complaints made on all Sides, of very obvious things being denied by some of the contending Parties; yet notwithstanding this, there are some things so evident, that they are all agreed in them. And it is no mean Argument of the Truth of fuch, that they are allowed of by the common Confent of those who are most fet upon Contention, and most blinded by Paffion. I do not mean by this, that all other things about which there is any Contention, are doubtful or obscure, because all Christians are not agreed in them. It may easily happen that that may be obscure to some, which would be very plain, if they were not hindered by Passion; but it is hardly possible that the siercest Adversaries, who are most eager in disputing, should agree about an obscure Point.

FIRST then, all Christians now alive, are agreed concerning the Number and Truth of the Books of the New Testament; and though there be some finall Controversies amongst learned Men about (a) some Epistles of the Apostles, this is no great Matter; and they all acknowledge, that there is nothing but Truth contained in them, and that the Christian Doctrine is not at all altered, either by keeping or rejecting them. And this Confent is

⁽a) Some Epistles of the A- Epistles of John, the Authors postles, &c.] The Epistle to of which are disputed by the Hebreaus, the Second E- learned Men. piftle of Peter, the two last

of no small Moment in a Discourse about the undoubted Original of a Divine Revelation under the new Covenant. For all other Records or Footsteps of ancient Revelation, that have been preserved according to the Opinions of some, are

called in question by others.

FURTHER, Christians are agreed in many Articles of Faith, which they embrace, as things to be believed, practifed, and hoped for. For instance; all who have any Understanding, believe (I shall mention only the principal Heads here,) I. That there is one God, eternal, all-powerful, infinitely good and holy; in a Word, endued with all the most excellent Attributes, without the least Mixture of Imperfection; that the World and all Things contained in it, and confequently Mankind, were created by this same God; and that by him all things are governed and directed with the highest Wisdom. II. That Jesus Christ is the only Son of the same God; that he was born at Bethlehem. of the Virgin Mary, without the Knowledge of a Man, in the latter Part of the Life of Herod the Great, in the Reign of Augustus Cafar; that he was afterwards crucified and died, in the Reign of Tiberius, when Pontius Pilate was Governor of Judea; that his Life is truly related in the History of the Gospel; that he was therefore sent from the Father, that he might teach Men the Way to Salvation, redeem them from their Sins, and reconcile them to God by his Death; and that this his Mission was confirmed by innumerable Miracles: that he died, as I before faid, and rose again, and, after he had been very often feen by many, who had discoursed with him, and handled him; he was taken up into Heaven, where he now reigns, and from whence he will one Day return, to pass a final Judgment according to the Laws of

the Gospel, upon those who were then alive, and upon all them that are dead, when they shall be raised out of their Graves; that all the things that he taught, are to be believed, and all that he commanded are to be obeyed, whether they relate to the Worship of God, or to Temperance in reftraining our Passions, or to Charity to be exercifed towards others; that nothing could be appointed more holy, more excellent, more advantageous, and more agreeable to human Nature than these Precepts; however that all Men (Jesus only excepted) violate them, and cannot arrive at Salvation, but through the Mercy of God. III. That there is a Holy Ghost, who inspired the Apostles of Jesus Christ, worked Miracles to recommend them, and inclines the Minds of pious Men constantly to obey God, and supports them in the Afflictions of Life; that we are to give the same Credit, and in all things to obey this Spirit speaking by the Apostles, as we do the Father and the Son. IV. That the Christian Church owes its Original and Prefervation from the Days of Christ to this time, to the Father, Son, and Holy Ghost; that all they who believe these things, and observe the Precepts of the Gospel, shall obtain Mercy of God, whereby they shall be made Partakers of the Refurrection, (if they be dead when Christ shall come,) and of a happy Life to Eternity; on the contrary, all they who have diminished from the Faith of the Gospel, and have not observed its Precepts, shall rise, (if they be dead) to be punished, and their Punishment shall be eternal V. Laftly, That Christians ought to profess all these things, both at their Baptism, in which we declare that we will lead a Life free from the Filthiness of Iniquity, according to the Direction of the Gospel; and also at the Lord's-Supper,

in which we celebrate the Death of Christ, according to his Command, till he comes; and show that we are willing to be esteemed his Disciples, and the Brethren of those who celebrate it in like Manner; moreover, that those Rites, if they are observed by us, as is reasonable, and are celebrated with a religious Mind, convey heavenly Grace and the Divine Spirit to us.

(a) The sethings, and others that are necessarily connected with them, (for it is not to our present Purpose to mention them all particularly,) all Christians believe; nor is there any other Difference but only this, that some add many other things to these, whereby they think the foregoing Doctrines ought to be explained or enlarged with Additions; and those such as they imagine were delivered

(a) These things, and others, &c.] In the foregoing Explication of the Christian Doctrine, we have followed the Method of that which they call the Apostles Creed, and have avoided all Expressions, which have caused any Controversies amongst Christians; because we are treating of those things in which they are agreed: And we do not for this Reason condemn as false, any thing that may be added by way of Explication or Confirmation; on the contrary, we highly approve of their Endeavours, who explain and confirm Divine Truths; and we doubt not but that many things have been already found, and may yet be found, to illustrate it. Tertullian judges rightly of this Matter, in the first Chapter of his Book concerning veiling

Virgins. "The Rule of Faith " is altogether one and the " fame, entirely firm and un-" alterable; namely, that we " believe in one all-powerful "God, the Creator of the "World, and in his Son Jesus " Christ, who was born of " the Virgin Mary, was cru-" cified under Pontius Pilate. " was raised from the Dead " the third Day, was taken " up into Heaven, fits now at " the Right-hand of the Fa-" ther, and will come to judge " the Quick and Dead by the "Resurrection of the Flesh. "Keeping to this Rule of " Faith, other Matters of Dif-" cipline (or Dostrine) and " Behaviour, admit of Cor-" rection, viz. the Grace of "God operating and affifting " to the End, &c."

delivered to Posterity, not by the Writings of the Apostles, but by the Tradition and Custom of the Church, or by the Writings of latter Ages. Concerning these Additions, I shall say nothing more than what I before advised; that Christians are not agreed upon them, as they are upon the Doctrines now explained, which are put beyond all manner of Doubt by their own Plainness, if we allow but the Authority of the Holy Scripture, which no Christian in his Senses can refuse.

Ir any one weighs the Arguments, by which the Truth of the Christian Religion is proved, with these Doctrines in his View: he will observe, (and if it be well observed, it will be of great use) that all the Force of the Argument is employed about these things, and not about those Points which divide the Christian World, as was before hinted.

SECT. V. Whence every one ought to learn the Knowledge of the Christian Religion.

In this Agreement and Disagreement amongst Christians, prudent Men will judge it most safe, to take their Knowledge of the Christian Religion from the Fountain, which is not in the least sufpected, and whose Streams all confess to be pure and undefiled. And this Fountain, is not the Creed or the Confession of Faith of any particular Church, but only the Books of the New Testament, which all acknowledge to be genuine. I confess some Christians do sometimes fay, that those Books cannot be understood but by the Doctrine of their Church; but others again deny it; and (to mention but this one thing,) that Opinion is very fufpicious, which depends only on the Testimony of those that affirm it; and they such, whose chief Interest it is, that it should seem true. Others say, that there is need of the extraordinary Assistance

of the Holy Spirit, not only in order to the Belief of the Scripture, (which may without any great Difficulty be allowed,) but also in order to understand the Meaning of the Words contained in it; which I do not see how it can be proved; but we will grant this also, provided they will acknowledge that all Men, who read the Books of the New Testament with a religious Mind, intent upon the Truth, are afforded this Spirit by the Goodness of God; there is no need of contending for any thing more than this. Every one therefore, may wisely and safely gather his Knowledge of the Christian Religion, from these Books; yet making use of those Helps that are necessary or profitable for the understanding of fuch Books; which we will not now enquire after.

WHOEVER therefore believes, that the Revelation of the Will of God made by Christ, is faithfully related in the Books of the New Testament; such an one must of necessity embrace all things which he there meets with, according as he understands them, as Matters of Faith, Practice and Hope; for whoever believes in Christ, ought to receive with a religious Mind, every thing which he thinks comes from him; he cannot defend himself with any Excuse, whereby to admit some, and reject others, of those things which he acknowledges to come from Christ. And such are

which all Christians, as I said, are agreed.

As to the rest, about which they contest; since they are not so very plain, a religious and pious Man may and ought to deliberate concerning them, and with-hold his Judgment till they appear more evident to him. For it is very imprudent to admit or reject any thing, before it sufficiently appears to be either true or false. Nor is eternal

those Doctrines I before explained, and concerning

Salva-

Salvation, in the Books of the New Testament, promifed to any one who embraces this or that controverted Opinion; but to him who heartily receives in his Mind, and expresses in his Actions, the Sum of the Christian Religion, as we have defcribed it.

- SECT. VI. Nothing else ought to be imposed upon Christians, but what they can gather from the New Testament.
- (a) THIS therefore is the only thing that can justly be imposed upon all Christians, viz. that they embrace whatever they think is contained in the Books of the New Testament, and obey those things which they find there commanded, and abstain from those things which are there forbidden; if any thing further be required of them as necesfary, it is without any Authority. For would any fair Judge, require a Christian to believe a Doctrine came from Christ, which he does not find in the only faithful and undoubted Records, in which all are agreed the Revelation of Christ is derived down to us? Let other Doctrines be true; let us

(a) This therefore is the only thing, &c.] To this belongs what Christ faith, Matt. XXIII. ver. 8. and following. "Be " ye not called Rabbi, for one " is your Master, even Christ, " and all ye are Brethren. " And call no Man your Fa-" ther upon the Earth, for one " is your Father which is in " Heaven: Neither be ye " called Masters, for one is " your Master, even Christ." See also James III. 1. To the same Purpose, Rev. III. 7.

where Christ is faid to have the Key of David, which is thus described, which opens (namely Heaven) and no one souts, and which shutteth and no one open-If we are to believe Christ only, and there remains no other certain Record of the Revelation made by Christ, but the New Testament; it is manifest from hence, that in Matters of Faith, we ought to give Credit only to these Books.

take this for granted a little while; they cannot however be esteemed as true by him, who, amongst the different Sorts of Christians, follows the middle way, and allows of no certain Record of the Revelation of Christ, but the Books of the New Testament. Whilst he believes this, nothing else can justly be required of him; and he will believe this, till it shall be made appear to him by plain Arguments, that the Knowledge of Christianity is safely to be had somewhere else, which I believe will never be done.

(a) If any one therefore attempts to take away from Christians the Books of the New Testament. or to add to them fuch things as do not appear to be true; we are by no means to hearken to fuch an one; because he requires that of us, which no prudent Man will allow, viz. that we should believe that which we are not certain of, or neglect that which all own to be the fure Record of the Revelation of the Gospel. There is no need of examining all Controversies singly, and one by one: which would be an endless thing, and cannot be done but by very learned Men, who have abundance of Leisure. Whoever imposes any thing upon us, as necessary to be believed, which we cannot believe; he drives us from himself; because Belief cannot be extorted by Force; nor will any one who fears God, and is a Lover of Truth, fuffer himself to profess what he does not believe, for the fake of another.

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⁽a) If any one therefore attempts, &c.] To this relates that Saying of Paul, Gal. I. 8. "If we, or an Angel from Heaven preach any of ther thing for the Gospel, than that Gospel we have

[&]quot;preached to you, let him be accurfed." And indeed it is no Man's Bufiness to add any thing to the Gospel, as necessary; nor to diminish any thing from it, as unprofitable.

But they who differ from this, object; that if every one be left to their own Liberty, in judging of the Meaning of the Books of the New Testament; there will be as many Religions as there are Men; and Truth, which is but one, will immediately be oppressed by a Multitude of Errors. But I think, that before an Opinion, which is effablished upon solid Arguments, be opposed by Objections, the Foundation upon which it is built ought to be overthrown; because so long as that remains firm, the whole Superstructure raised upon it cannot be shaken; as we see here. For if any Inconvenience should follow from what has been faid, it is nevertheless true, till it be made appear not to be fixed on a firm Bottom. But to pass by this now; it is false that the Revelation of the New Testament is so obscure, that the Sum of the Christian Religion cannot be truly learned from it, by any one of a found Mind, who is defirous of It is evident from Experience, that it may be truly learned from thence; for all Christians, as has been already shewn, agree in the principal Parts of it; which was observed by Grotius, Book II. Sect. XVII. We have no Regard here, to a few simple or wicked Men; since whole Societies of Christians, who in other Respects, out of their too great Eagerness of Contention, are apt to differ from one another, and to run into the contrary Extremes, are here agreed.

SECT. VII. The Providence of God, in preserving the Christian Dostrine, is very wonderful.

In this Particular, as in numberless others which relate to the Government of human Affairs, the Divine Providence is very wonderful; which, notwithstanding so many Differences, as were of old, and are at this Day amongst Christians, yet hath preserved

preserved the Books of the New Testament entire, even to our times; that the Christian Doctrine may be recovered out of them, as often as it happens to be corrupted. Nor has it only delivered down to us this Treasure entire; but also in the midst of the hottest Differences, has so secured the Christian Doctrine itself, that the Sum of Religion has never been forgot amongst Christians.

No inconsiderable Number of Christians at this Day contend, that many Errors, in former Ages, crept by Degrees, in amongst the Sects of Christians; which when others denied; in the XVIth Century after the Birth of Christ, that famous Separation in the West, was made upon that Account, by which Christianity was divided into two Parts, not very unequal. Yet in those Ages, whose Errors are reproved by that Part of the Christians which made the Separation I now mentioned, and whose Faults were highly aggravated by both Sides, and that not without Grounds; the Sum of the Christian Religion before drawn up by us, was all along maintained. (a) There is no Age so thick

(a) There is no Age so thick elouded, &c.] None have a worse Report, than the Xth and XIth Centuries, as is granted by those who stick to the See of Rome, as much as by those who have made a Separation from it. Yet if any one, for his own Satisfaction, will read among st the Books of the Fathers, the Writings of those Centuries, he may easily collect all the Doctrines mentioned in the IVth Sect. At the Beginning of the XIIth Centu-

ry, lived Bernard, Abbot of the Monastery of Claravallis, whose Learning Piety, and Constancy, are commended by very many, and whose Writings were often read in the following Ages, and never condemned. Now from thence an entire Body of the Christian Doctrine may easily be collected; and it is no less certain of the following Centuries down to the XVIth Nor is there any Doubt of those that follow.

clouded with Ignorance and Vice, but the forementioned Articles of Faith, may eafily be collected from their Writings that remain. It must not indeed be diffembled, that many things foreign and unknown to the Books of the New Teftament, have been added and thrust into the Christian Theology; whence it is, that the true Wheat of the Sower in the Gospel, hath not brought forth fo much Fruit as it would otherwise have done, had the Ground been cleared of Thorns and hurtful and unprofitable Weeds. Many Vices and Faults, were not only admitted or borne with, but applauded alfo. Yet was not found Doctrine ever the less safe, whilft the Books of the New Testament remained, and whilst Christians were endued with common Sense; for by this means, very eminent Men were often raifed up, who corrected the Errors and Vices of their Age, and ventured to oppose the Torrent. Thus according to the Promife of Christ, God hindred (a) the Gates of Death from prevailing against the Church; that is, did not fuffer every Society wherein the Christian Doctrine was preserved entire, to be extinguished; though fometimes they were blended and obscured with foreign and contrary Opinions, and fometimes were more fincere and pure. Wherefore (to observe this by the Way) unless this Doctrine was really fent to us from God, it could never have escaped

(a) The Gates of Death from prevailing, &c] So we explain vas also, because neither that Word, nor the Hebrew >NW School, which answers to it, ever signifies in the Sacred Writings, an evil Spirit, but only the Grave, or the State of the Dead, as Grotius and others

have observed. Therefore this one thing may be gathered from this Place, that it will never happen, that the Christian Church should entirely perish, or that there should be no Society lest, amongst whom the Sum of the Doctrine of the Gospel should not remain.

out of fuch a Deluge of Vices and Errors, but would at length have been overwhelmed by the Changeableness and Folly of Human Nature, and have entirely perished.

SECT. VIII. An Answer to that Question, Why God permits Differences and Errors to arise among st Christians.

PERHAPS some may here object against what has been faid, that the Divine Providence would have better confulted the Preservation of the Christian Doctrine, if it had prevented the Errors that are and have been amongst Christians, and maintained Truth and constant Agreement, which is the Companion of it, amongst them, by its Omnipotence. But it is not for us to instruct God how he ought to direct himself, in the Government of human Affairs, that they might be better. On the contrary, it is our Duty to think that God had very wife Reasons for suffering what he did suffer, tho' we cannot fo much as guess at what they are. But if any probable Reasons can be given for the Things that are done; we ought to believe, that God permits those Things which daily come to pass, to be done for these, or more weighty Reasons.

To make a Conjecture from the Reason of Things; we are above all Things sure, that the Design of God was (a) to create Men free, and to

fuffer

(a) To create Men free, &c.] This is taught with the highest Consent by all Christian Antiquity. See Justin the Martyr's Apology I. ch. LIV. and LV. Irenæus Book IV. ch. 9. ch. 29. towards the end, ch. 71, and 72. Origen's Philocalia, ch. 21. Eusebius's

Gospel Preparation, Book VI. ch. 6. and others, whose Sayings are quoted by Dionysius Petavius, in his Theological Doctrines, Tom. I. Book VI. ch. 6. There are also many Things to this Purpose, Tom. III. Book III, IV. and V.

fuffer them to continue so to the End; that is, not so good, that they must necessarily continue good always; nor so bad, as that they must of Necessity always submit to Vice; but mutable, so as that they might pass from Vice to Virtue, and again from Virtue to Vice; and this with more or less Ease. according as they had longer or shorter Time given up themselves to Virtue or Vice. Such we see the Hebrew People of old were, and fuch were the Christians afterwards. Neither of them were drawn by an irrefiftable Force either to Virtue or Vice; but only restrained by Laws, which proposed Reward to the Good, and Punishment to the Bad; to which were added by the Divine Providence, various Incitements to Virtue, and Discouragements from Vice; but yet neither of them deprived Man of his native Liberty, whereby he had a Power of obeying or disobeying God, as is evident from Experience; for there were always Good and Bad, though the Divine Laws prescribed Virtue, and prohibited Vice equally to all. That this would be fo amongst Christians, Christ has plainly fignify'd in two Parables, (a) the one of the Tares which the Enemy fowed, after the Wheat was fown; (b) the other of the Net, which took good and bad Fish alike; by which he fignified, that there would always be in the Church, a Mixture of good and bad Christians; whence it follows, that he very well faw the Evils that would always be in the Chriflian Church. Moreover Paul tells the Christians, (c) that there must be Setts amongst Christians,

⁽a) The one of the Tares, &c] Mat. XIII. 24. and following.

⁽b) The other of the Net.&c.]. Mat. XIII. 47. and following.

⁽c) That there must be SeAs, &c.] I Cor. XI. 19 For there must be also Heresies among you, that they which are approved, may be made manifest among you; that is, as they are Men,

that they who are approved may be made manifest.

(a) And indeed unless there had been Differences among Christians concerning Doctrine, there had been no room lest for Choice, and for that fort of Virtue, by which Truth is preferred to all other Things. Therefore even in this Particular also, the Divine Wisdom shines bright; which caused an excellent Virtue to flourish out of the midst of the Vices of Men.

IF any one should object here, (b) as some do: that it were better there were no fuch kind of Virtue, than that there should be Vices contrary to it, from whence fo many horrid Crimes, fo many Calamities, and fo great Miseries should befal Mankind, and fuch heavy Punishment attend them after this Life: To this we answer, that these Evils were not of fuch a Confideration with God, that upon their Account, he should not give an Instance of his Power in creating free Agents. Unless this had been done, no Creature would have believed, that it could have been done. Nay, God himfelf would not have been thought to be free, unless he himself had planted this Opinion of himself by his Omnipotence in the Minds of Men, which otherwife they never could have conceived from his Works.

there is a Necessity, unless they were changed for the better, that there should arise Sects amongst them, by which the Good may be distinguished from the Bad; whilst the Good stick to Truth and Charity, and the rest run into all other Things. See Mat. XVIII. 7.

(a) And indeed unless, &c]
See this handled more at large
in my Ecclefiastical History,

Century I. Anno LXXXIII. 8. Le Clerc.

(b) As fome do, &c.] This Objection is largely proposed, and set off with Rhetorical Flourishes by Peter Bayle; whom we have consused in some of the Volumes of the Choice Library, and especially in the Xth, XIth, XIIth, in French.

Works. Nor could he have been worshipped, if he had been thought to do, or to have done all Things, not out of his free Goodness, but by a certain fatal Necessity; unless by a fatal Worship also, and fuch an one as is not at all free. The Vices and Calamities of this or the other Life, are not comparable to fo great an Evil, as the fuppofing God to be ignorant of any Thing; For if we find any Difficulty about them, we ought to consider that God is most good, just, powerful, and wife, and will not act otherwise than agreeable to his Perfections: and will eafily find a Way and go in it, whereby to clear those Things which seem to us to be intangled; and to show to all intelligent Creatures, that nothing was done by him, which ought not to have been done. In the mean Time, till that Day spring, in which all the Clouds of our Ignorance shall be dispersed; he hath given us such Experience of himself, and such Instances of his Perfections, on the Account of which, we may and ought entirely to confide in him, and patiently to wait for what he will have come to pass. More might be faid on this Matter, but that it would divert us from that End we are tending to, and carry us to what does not belong to this Place.

SECT. IX. They profess and teach the Christian Do-Etrine in the purest Manner of all, who propose those Things only as necessary to be believed, prastised, or hoped for, which Christians are agreed in.

To pass by these Things therefore, and return to the Choice of our Opinion amongst the different Sects of Christians; nothing seems possible to be done more safe and wise, in this State of Affairs, than for us to join ourselves with that Sect of Christians, which acknowledges the New Testament only for the Rule of their Faith, without any Mixture ture of human Decrees; and who think it fufficient that every one fhould learn their Form of Faith from thence; conform their Lives to its Precepts, and expect the Promises which are there made. Which if it be done fincerely, and without any Diffimulation; the End of fuch a Search, will be that very Form of found Words, which we have made appear to have remained the same, amidst fo many and fo great Storms of Errors and Diffentions, during the passing of so many Ages, and the Changes of Kingdoms and Cities. In it are contained all Things that are necessary to Faith and Practice; to which if any one would have any other Things added, it may lawfully be done, according to the Circumstances of Time and Place; provided they be not imposed as necessary (a) (which belongs only to the supreme Lawgiver,) nor contrary Doctrines to these obtruded.

CHRISTIANS disposed in the Manner we have been speaking of, ought not to submit their Neck to the Yoke of human Opinions, nor to profess they believe what they do not believe; nor to do that which they cannot approve in their own Minds, because they think it contrary the Precepts of Christ. Therefore, where-ever that Christian Liberty, which I have now mentioned, is not allowed, they must of Necessity depart thence; not as if they condemned all that are of a different Opinion from themselves, but because every one is absolutely obliged to follow the Light of his own Mind,

and

ferve them; which Right he declares to belong to Christ only. And to this may be referred what St James says, ch. IV. 12. There is but one Lawgiver, who is able to save and to destroy.

⁽a) Which belongs only to the Supreme Lawgiver, &c.] See what Paul fays upon this Matter, Rom. XIV. 1. and so on. Where he speaks of those who impose Rites on others; or who condemn those that ob-

and not that of another's; and to do that which he judges best to be done, and to avoid that which he thinks to be Eyil,

SECT. X. All prudent Persons ought to partake of the Sacrament, with those who require nothing else of Christians, but what every one finds in the Books of the New Testament.

SINCE Christ has appointed two Signs or Symbols of Christianity, Baptism and the Lord's Supper; it was not indeed in our Power, to receive Baptism where we judged the Christian Religion to be most pure, because we were baptized very young; but since we do not come to the other Sacrament till we are of riper Age, we may distinguish that Society of Christians, in which we are willing to be Partakers of it; which if we have not already done, we ought to do it now.

THERE are some who make the Sacrament, (which according to Christ's Institution, (a) is a Token of that Peace and Love which is between Christians,) a Mark of Distinction; and exclude from it all those, who do not think it safe to submit to any Yoke, but what Christ has laid upon them; or to receive any Things as necessary to be believed, practised or hoped for, but those which they are verily persuaded are contained in the Books of the New Testament; and who are therefore very cautious of admitting any other Forms of Faith, besides

(a) Is a Token of that Peace and Love. &c.] See 1 Cor X. 16, 17. where mentioning the Sacramental Cup and Bread, of which many are Partakers, the Apostle adds; For we being many, are one Bread and

ane Body, for we are all Partakers of that one Bread. Which Words thew, that by the Sacrament is fignified the mutual Agreement of Christians; and so the best Interpreters understand it. fides that which we have mentioned. It is but just and reasonable indeed, that we should maintain Peace with fuch Men as these; (a) But for receiving the Sacrament upon this Condition, that we should embrace any other Rule of Faith and Practice, befide the Books of the New Testament, and think all those excluded the Church who will not admit them; this a religious and prudent Man will think very wicked. But all they who are true Lovers of the Gospel, safely may and ought to approach the Sacramental Table of them, who know no other Laws of obtaining eternal Salvation, but those laid down by Christ and his Apostles in the Books of the Gospel Covenant, as every one can understand them. For whoever acknowledges the Books of the New Testament for the only Rule of Faith and Practice; who fincerely conform their Lives to that Rule; in a Word, who allow of no Idolatry, nor treat others ill, that they may profess they believe certain Doctrines which they do not believe; all fuch are received by these, and also invited to this Table. It is manifest indeed, that Communion cannot be maintained with him, who makes use of Force to impose his Opinions upon others; who worships other Gods, besides the true God the Father, Son, and Holy Ghost; or who by his Conversation, shows that he makes light of the Precepts of the Gospel; or who owns any other Laws of Salvation, than those wrote in the Books of the eternal Covenant: But he who behaves himself the direct contrary, is worthy to have all Christians maintain

(a) But for receiving the Saerament, &c.] And this was the Opinion of Grotius, as appears from that little Book of his, Whether we ought always to join in receiving the Sacrament; where he speaks of the Reasons of forbearing the Communion. Tom. IV. of his Theological Works, pag. 511.

maintain Communion with him, and to be preferred to all the rest who are of a different Opinion. (a) No mortal Man, nay no Angel can impose any new Gospel upon Christians, to be believed by them: Now according to this Gospel, he is a true Disciple of Christ, who from his Heart believes his Doctrine, and his only, fo as to obey it the best he is able, according to the Infirmity of this Life; who worships one God, loves his Neighbour as himself, and lives temperately in respect to all other Things. If any Thing be diminished from this, the Laws of the Covenant, which none but God can abate any Thing of, are maimed: and if any Thing be added, it is an useless Yoke, which none ought to impose on Christians. Such Laws can be received from God only, who alone is the Determiner of eternal Salvation.

PERHAPS fome may here ask me by what Name these Christian Societies, which I have now described, may be distinguished? But it signifies nothing what Denomination they go under; The Reader may conceive all Churches to be meant, in which, what I have said, is to be found. Wherefoever that only Rule of Faith, and that Liberty which I have described, is; there they may be assured true Christianity is, and they need not enquire for a Name, which makes nothing to the Purpose. I believe there are many such Societies; and I pray the good and great God, that there may be more and more every Day; that at length bis Kingdom may come into all the Earth, and that Manking may obey it only.

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⁽a) Mortal Man, &c.] See the Notes on Seat. I.

SECT. XI. Concerning Church-Government.

A small Difficulty may here be objected to us. which arises from the Form of Church-Government and Discipline, commonly called Ecclefiaftical: For no Society, fuch as a Church is, can fubfift without Order, and therefore there must be some Form of Government appointed. Now it is debated amongst Christians, what Form of Government was appointed by the Apostles; for that seems preferable to all others, which was appointed from the Beginning; and therefore of two Churches, in which the Gospel is taught with equal Purity and Sincerity in all other Respects, that is to be preferred, in which the Form of Government is Apostolical; though Government without the Thing itself, that is, the Gospel, is only the faint Shadow of a Church.

THERE are now two Forms of Government, one of which is that wherein the Church acts under one Bishop, who alone has the Right of ordaining Presbyters, or the inferior Order of the Gospel Ministers; the other is that, where the Church is governed by an Equality of Presbyters, joined with fome Lay-Persons of Prudence and Honesty. They who, without Prejudice, have read over the most antient Christian Writers that now remain, (a) very well know, that the former Manner of Discipline, which is called Episcopal, such as that in the South Part of Great Britain, prevailed every where in the Age immediately after the Apostles; whence we may collect, that it is of Apostolical Institution. The other, which they call Presbyterian, was insti-

⁽a) Very well know, &c.] 6. and LXVIII. 8. and the See my Ecclefiastical History, following ones. Le Clerc. Century I. to the Year LII.

tuted in many Places of France, Switzerland, Germany, and Holland, by those who in the XVIth Century made a Separation from the Church of

Rome.

THEY who read with Attention the Histories of that Century, are fully fatisfied, that this latter Form of Government was introduced for this Reafon only, because the Bishops would not allow to them who contended that the Doctrine and Manners of Christians stood in need of necessary Amendment; that those Things should be reformed, which they complained were corrupted. Otherwise, if the Bishops every where at that Time, had been willing to do of their own accord, what was not long after done in England; that Government had prevailed even to this Day, amongst all those who separated from the Romish Church; and the numberless Calamities which happened, when all Things were disturbed and confounded, had then been prevented. For if we would judge of the Matter truly, there was no other Reason for changing the Government but this, that whilft the ancient Government remained, nothing could be procured, however just in itself. Therefore the Presbyterian Form is appointed in many Places; which after it was once done, was so much for the Interest of all them who prefided in the State-Affairs in those Places, and is to at this Time not to have it changed, that it must of necessity continue; unless any one had rather upon that Account, that all the Dominions in which it prevails, should be put into the most dangerous Disorders; which prudent Men will never allow, nor is to be wished. The Form of Government was appointed of old, to preserve the Christian Doctrine, and not to disturb the Commonwealth, which can fcarce happen without endangering the Religion itself.

WHEREFORE prudent Men, though they above all Things wish for the Apostolical Form of Church-Government, and that it might be every where alike; yet they think Things had better be left in the State in which they now are, than venture the Hazards which always attend the Attempt of new Things. In the mean Time, they that are wise, will by no means hate, reproach, nor condemn one another upon that Account, as the most violent Men are apt to do; as if eternal Salvation depended upon either Form, which do not seem to be taught any where in the apostolick Writings, nor can it be gathered from the Nature of the Christian Religion.

SECT. XII. The antient Church-Government was highly esteemed by Grotius, without condemning others.

Whoever reads over the Works of that great Man Hugo Grotius, and examines into his Doctrine and Practice; will find, that he had entertained in his Mind (a) that Form of found Words, the Truth of which he has proved; nor did he esteem any thing else as true Religion; but after he had diligently read the Writings of Christian Antiquity, and understood that the Original Form was that of Episcopacy,

(a) That Form of found Words, &c.] See amongst other Things, The Institution of Children that are baptized, which the Author himself translated out of Dutch Verse into Latin. In his Theological Works, Tom. IV pag 629. And in his latter Works, he often affirms, that whatever is necessary to Salvation, is plainly enough contained in the New

Testament. See his Annotations on Cassander's Consultation towards the End, where he speaks of the Sufficiency and Plainness of the Scripture. Which being granted, it is manifest from thence, that the Sum of the Christian Religion, as it was before produced by us, may be collected thence by any one.

Episcopacy, he highly approved of it in the Manner it is maintained in England, as appears (a) from his own express Words, which we have wrote down

at the Bottom of the Page.

THEREFORE it is not to be doubted, but if it had been in his Power, and he had not been fo vehemently toffed to and fro by Adversity, and exasperated and vexed by the Baseness and Reproachfulness of his Enemies, at whose Hands he did not deferve it; he would have joined himself with those who maintained the antient Form of Discipline, and required nothing further than what has been already faid, the Truth of which he has proved excellently well; the Arguments for which Practice, appear to us to be so weighty, that we have thought good to add them to this little Treatife.

SECT. XIII. An Exhortation to all Christians who differ from each other, not to require of one another any Points of Doctrine, but such as every one finds in the New Testament, and have always been believed.

SEEING these Things are so, we cannot but carneftly exhort all Christians who differ in Opinions, to remember that That only is the true Sum and Substance of the Christian Religion, the Truth of which can be proved by the Arguments Grotius has alleged;

(a) From his own express Words, &c.] In his Annotations on the Consultation of Caffander, Acts XIV. Bishops are the Heads of the Presbyters, and that Preheminence was foresbewn in Peter, and was appointed by the Apostles whereever it could be done, and approved by the Holy Ghoft, in the

Revelations. Wherefore as it was to be wished that that Superiority were appointed every where, &c.] See also what follows, concerning the Ecglefiaffical Power, and the Difcusfion of Rivetus's Apology, P. 714 col 2. Other Things are also alleged, in the Epistles added to this little Treatife.

alleged; and not those controverted Points which each Side deny, and which have been the Cause of fo many Evils; Further, no one that reads over the New Testament with a religious Mind, and meditates upon it, can be perfuaded that there is (a) any other Lawgiver but Chrift, upon whose Law eternal Life depends; nor that any one who is fo disposed, can or ought to perfuade himself to admit of any Thing as necessary to Salvation, beside what is the Doctrine of Christ and his Apostles; or to believe that to be true, which he thinks is contrary to it : Wherefore there is none more certain and present Remedy of their Differences, than this; that nothing be imposed upon Christians, but those Things which every one is fully fatisfied in his own Mind are revealed; nor need we fear any Inconvenience from hence, fince it is evident from the Experience of all Ages past from Christ to this Time, that the Sum of the Christian Religion before laid down, was never rejected by any. (b) If this one Thing only

(a) Any other Lawgiver but Christ, &c.] The Words of James, ch. IV. 12. quoted in Sect. I. are very express in this Matter; where more is said relating hereto. Besides, the Thing itself speaks here; because amongst the different Sects of Christians, none of them believe their Adversaries Authority.

(b) If this one Thing only, &c.] This was the Opinion of James I King of Great-Britain, if we may give Credit to Isaac Casaubon, who has these Words, in his Answer to Cardinal Person's Epistle, on the third Observation, p. 30. Edit.

" It is most Lond. 1612. " truly written, in the Expli-" cation of those Things which " are absolutely necessary, that " it is the King's Opinion, that " the Number of those Things " which are absolutely neces-" fary to Salvation, is not great. Wherefore his Ma-" jesty thinks, that there is no " fhorter Way to enter in an " Agreement, than by care-" fully separating those Things " that are necessary, from those " that are not; and that their "whole Care be employed in " agreeing about the necessary "Things; and that in those "Things that are not neces-

were at this Time required of all Christians as necesfary, all their Differences would immediately cease; and whatever Disagreement remained in Opinions, it would not belong to the Body of the Church, but to private Persons; every one of which must render an Account of their Conscience to God. If they did but once understand, that they were agreed in the principal Matters, as they really are agreed, and would bear with one another in other Things; and would not endeavour to bring over others to their Opinion or Rites, by Force or other wicked Arts; this would be the only Agreement that can be expected on Earth, (a) In this Ignorance and Want of Knowledge in Mankind, hindered by fo many Passions; no prudent Person can expect that all can be brought, either by Force or Reason, to think and do the fame Thing. The more generous and understanding Minds, can never approve of Force; which is the Attendant of Lies, and not of Truth: Nor do they who are less learned, or who are blinded by Passion, or the Prejudices of Education, or any other Thing, as the far greatest Part will always be; fully understand the Force of Reason; nor in the mean Time, are they to be compelled to do or speak contrary to what they think. Let them who preside in the Government of the Church think it fufficient, that Men, through the Help of the immortal God, believe the Gospel; that that Faith

[&]quot; fary, there be an Allowance "made for Christian Liberty, " & c"

⁽a) In this Ignorance and Want of Knowledge, &c.] It was very well faid by Hilary, concerning the Trinity, Book X. c. 70 "That God does "not invite us to Happine's,

[&]quot; through difficult Questions,

[&]quot; nor confound us with va-" rious Sorts of Eloquence.

[&]quot;Eternity is plain and easy to
us, to believe that God
raised up Jesus from the

[&]quot; dead, and to confess him to

alone is to be preached as necessary; that the Precepts of it are alone to be obeyed, and Salvation to be expected from the Observation of its Laws; and all Things will go well. Whilst human Things are made equal with Divine; and doubtful Things, to say no worse of them, equalled with those that are certain, there can be no End of Contention, no Hopes of Peace; which all pious Men ought, with their most earnest Wishes, to desire of the great God, and to endeavour to promote as far as in their Power.

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BOOK II.

Against Indifference in the Choice of our Religion.

SECT. I. That we ought to have a Love for Truth in all things, but more especially in such as are of great Moment.

THINK that Person judged very rightly, (a) whoever he was, that said, there is an eternal Alliance betwixt Truth and the Mind of Man; the Effects of which, though they may sometimes be, as it were, suspended or discontinued for a while, by reason of the Inconstancy and Affections of Human Nature; yet the Alliance itself can never be entirely broke. For no body is desirous of being deceived; nay, there is no body but

(a) Whoever he was that faid, &c.] John Smith, in his select Discourses published at London, 1660 Hence St Auffin, in his CXLth Sermon, concerning the Words of the Evangelist St John, Tom. V. Col. 682. Every Man searches after Truth and Life; but every Man does not find the Way to them. And again, Sermon CL. Col. 716. The Mind cannot en-

dure to be deceived. And how much the Mind naturally hates to be deceived, we may learn from this fingle thing, that every Man of Sense pities a Changling. If it were proposed to any one, whether he would choose to be deceived, or to persist in the Truth; there is no body but would answer, that he had rather persist in the Truth.

but had rather know the Truth, in any Matter whatfoever, but especially in any Matter of Moment, than be mistaken, though it be only in things of mere Speculation. We are naturally delighted with Truth, and have as natural an Aversion to Error: and if we knew any way, in which we could certainly arrive at Truth, we should most readily enter into it. Hence it is, that there always have been found very eminent Men, whom all the World have most highly applauded, because they fpent their whole Lives in the Pursuit of Truth. There have been, and are at this Day, innumerable Natural Philosophers and Geometricians, who have taken incredible Pains to come at Truth a and who affirm, that they never feel (a) so great Pleasure as when they find out a Truth which they have long been in fearch after. So that the Love and the Knowledge of Truth, may very justly be reckoned amongst the many other things that Men excel Brutes in.

BUT all Truths are not of the same Moment, and many theoretick Notions, though they be true, may be laid aside, because little or no Advantage can be had from them, and therefore it is not worth while to be at much Pains about them; but, on the other Hand, there are some Truths of fo great Moment, that we justly think them worth purchasing at any Rate. Of this fort, are all those that relate to our Well-being and Happiness; the Knowledge of which, is most valued by every body, and most diligently pursued by them. To which if we add, that the Consequence of a well-spent and happy Life, (and we must always allow, that what is good, that is, agreeable to Truth, is also an Ingredient

⁽a) So great Pleasure, &c.] Diogenes Laërtius, Book VIII. See the Life of Pythagoras in 12.

gredient of Happiness) during our short Stay here, will be an eternal Happiness hereafter, as all Christians of every Sect whatsoever profess to believe; we cannot but own, that the Knowledge of the Way by which we may arrive at such Happiness, cannot be purchased at too dear a Rate.

SECT. II. Nothing can be of greater Moment than Religion; and therefore we ought to use our utmost Endeavours to come at the true Knowledge of it.

Our Business is not now with such Persons as despise all Religion; these have been sufficiently consuted by that great Man Hugo Grotius, in the foregoing Books; which whosoever has read, with a Mind really desirous of coming at the Truth, can have no doubt, but that there is a God who would be worshipped by Men; and as things now are, with that very Worship which is commanded by Christ; and that he has promised everlasting Happiness, after this mortal Life, to all who thus

worship him. Thus much being allowed, no body can doubt but that Religion is a Matter of the highest Concern; and therefore, as we see that Christians do not confift of one entire Body, we ought to endeavour to find out, which Sect of them is most agreeable, in its Doctrines and Precepts, to those which are left us by Jesus Christ; for we cannot have an equal Regard for them all, because some of them are so very different from others, both in Doctrine and Worship, that they accuse one another of the greatest Errors, and of having corrupted the Divine Worship; nay, some of them speak of the rest, as absolutely excluded eternal Life. Now if this could be made plainly appear, without doubt we ought to withdraw ourselves from

all other Sects, as foon as we can, and join with that alone which with Truth makes fuchObjections against all others. For not only this present short Life lies at stake, which is subject to innumerable Evils and Misfortunes, let us live how we will: but we render ourselves liable to the Punishments which God has threatned to those who do not believe the Gospel, and hazard that Happiness which has no Defect and will have no End. Yet there are fome Men, not indeed very learned, nor very much addicted to reading the Scriptures ferioufly, in order to judge of the Divisions amongst Chriflians, and to find out on which Side the Truth lies; for they have no Concern at all for that; but their Notion of these Divisions is; that they think it all one, let their Opinions be what they will, and that it is the same thing whatever Worship they follow: They imagine it to be quite indifferent, what Party of Christians we really join ourfelves with, or indeed only profess to join ourfelves with. I do not now fpeak of the common People only; there are Kingdoms, in which not only the common People, but the Magistrates and Nobility have separated from the See of Rome, and yet in a very short time, upon having a new King, have returned to it again; and then after this, have been affifting to the supreme Power in opposing the same See. In the Reign of Henry VIII. of England, there were many Acts made not only by the King, but agreed to by the Parliament, against the See of Rome, which King Henry was angry with, for a Reason that few People approved of. After his Death, when his Son, Edward VI. joined in with that Party, who had not only renounced all the Authority of the See of Rome, as his Father had done; but also had embraced other Opinions, which were condemned by that See;

Against Indifference in the Book II. 326 they likewife openly declared that they approved of them. A little after King Edward died, when Queen Mary, a great Bigot to the Pope of Rome, fucceeded her Brother; this very Nobility affifted this Queen, to oppress that Party who had despised the Authority of the Pope, and were in fo flourishing a Condition, when Edward was King. Some time after, upon the Death of Mary, Queen Elizabeth succeeded, who was of the same Sect with her Brother Edward, and fo strongly established it by a long Reign, that it remains to this Day upon the fame Foundation on which it was then built. Whoever peruses the History of those times, will fee how fluctuating the Nobility of that Nation were; and he will hardly be able to perfuade himfelf, but that they were of the same Mind with those that believe it to be all one with respect to their eternal Salvation, what Sect of Christians they join themselves with. I agree with those who ascribe these Changes in a good Measure to Fear: but when I confider the Constancy, Courage, and Contempt of Death, which we so frequently see in the English Nation, I can hardly perfuade myself, but that the Love of this present Life, and an Indifference about Religion, were the principal Causes of these several Changes.

SECT. III. That an Indifference in Religion, is in its own Nature unlawful, forbidden by the Laws of God, and condemned by all Sects of Christians.

For any one to think that Religion is one of those things that are of an indifferent Nature; so that we may change it as we do our Clothes; or at least, that we may profess or deny it just as the times change; is a most heinous Crime, as will appear by many Reasons, the principal of which we will produce, from the Nature of the thing,

the Laws of God, and the Consent of all Christian Nations.

FIRST, to tell a Lye, is a very dishonest thing. especially in an Affair of any great Moment, when it is not so much as allowed in trifling Matters, unless perhaps in such Particulars where a Lye is upon the Whole more advantageous than the Truth. But in the Affair of Religion, it must be a very grievous Fault for Men to lye, or even to diffemble; because thereby they do all in their Power to confirm a Lye, in a thing of the greatest Importance; to stifle Truth which is contrary to it, and to condemn it to perpetual Obscurity. It is the worst Example that can be set, especially in Persons advanced to any Dignity, which the People of a lower Rank are but too apt to imitate; whence it comes to pass, that they are not only Offenders themselves, but they cause others to offend also by their Example; which has the greatest Influence over the common People, because they give a much greater Attention to the Actions of those they have a great Respect for, than to their Words.

It is also a very dishonourable thing, and altogether unworthy a Man of Courage, to tell a Lye for the sake of this short Life, and to choose to displease God rather than Men. For this Reason the most eminent Philosophers, chose rather to expose themselves to certain Death, than to do a thing which they thought was displeasing to the Deity; as we see (a) in the Instance of Socrates, who chose rather to drink a Dose of Poison, than to leave off the Study of Philosophy, which he had so much Y 4

⁽a) In the Inflance of So-Silvæ Philologicæ. Book I. crates, &c.] See what I have Chap. 3. collected about him in my

accustomed himself to, and live. Other Philosophers also chose rather (a) to go to the Plough, than give up those Notions which they believed to be true, and had undertaken to defend. there have been fuch valiant Men amongst the Heathens, who by their good Lives feverely reproached the Age they lived in; and thought it much more preferable to die, than to flatter Tyrants, and thereby forfake the true way of Life; of which were (b) Thraseas Petus and (c) Helvidius Priscus, who chose to die rather than to diffemble or approve of the Vices and wicked Actions of the Roman Emperors. Now if this was done by Men, who had but faint Hopes of another and more happy Life hereafter; how much more are they obliged to do it, who have fo much plainer and more certain Hope of an eternal Happiness afforded them.

ALL Ages have feen and commended fuch, as have with an intrepid Mind, submitted to Death for the sake of their earthly Country. Now after this, who is it but must applaud all those who prefer

(a) To go to the Plough, &c.] See Galen, in that Book where he says, That the Passions and Affections of the Mind, depend upon the Constitution of the Body. In the last Chapter towards the End, where speaking of the Stoicks, They were fully persuaded, that they ought to forsake their Country rather than their Opinions

(b) Thraseas Pætus, &c.] Who was put to Death by Nero, because he would not flatter him. See Tacitus's Annals, Book XVI. 24. and sollowing Sections.

(c) Helvidius Priscus, &c.] The Son in-Law of Thraseas, who as Tacitus there tells us, was commanded to depart out of Italy at the same time. He was afterwards slain by Vespasian, because he would not pay sufficient Reverence to his new Master, as Suetonius informs us in the XVth Chap. of the Life of that Emperor. His Son was slain by Domitian. See Suetonius's Life of him, and Tacitus in the Life of Agricola, Chap. XLV.

fer a heavenly Country to an earthly one; and that eternal Life which the Scriptures have revealed to us, to a temporal one? Who can forbear despising those mean Creatures that choose to preserve such a Life as they have in common with brute Beafts. and which they must lose in a short time; rather than to take the first Opportunity of obtaining a Life that can never be loft? We fee Soldiers, with great Bravery, face the most imminent Dangers, in order to obtain the Favour of Kings or Princes to themselves, or their Families after them; and rejoice within themselves, that they got such Wounds as they must in a very short time die of. Nay, even hired Troops themselves, will fight very valiently, and venture their Lives for those who employ them, though it be but for very fmall Wages; and yet there are fome who will not expose themselves to any Hazard, I do not say of their Lives, but of the Loss of their Goods or of their uncertain Dignities, for the Defence of Truth, which will last to Eternity, is most acceptable to God, and has the highest Reward annexed to it.

THEREFORE what Christ has commanded us in this Respect, is in the following Words; (a) Whosoever shall confess me before Men, him will I confess also before my Father which is in Heaven: but who soever shall deny me before Men, him will I also deny before my Father which is in Heaven. In which Words he tells us, that he will own all those for his Disciples, and will give them eternal Life at the Day of Judgment, who have not diffembled his Doctrine, either in their Deeds or Words. He does indeed in another Place declare, that this

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⁽a) Whosoever shall confess, &c.] Matt. X. 32.

ought to be done with Prudence; when he fays, (a) That we should not cast Pearl before Swine. But this Prudence does not extend fo far, as to allow us to play the Hypocrite, all our Lives long, if need be, or so much as to tell a direct Lye; but only not to try at an improper time and place, to convince fuch Persons as obstinately persist in their Errors, when we fee it will have no Effect upon them. For he expressly declares, a little after, the forementioned Words concerning confessing our Religion; that fometimes it ought to be done. though it brings upon us the Hatred of all those about us, and the imminent Danger of certain Death. (b) He that loveth Father or Mother more than me, is not worthy of me: and he that loveth Son or Daughter more than me, is not worthy of me. And fuch are all they who diffemble the Doctrines and Precepts which they have received from Christ. for their Families fake. Nor has Christ omitted to tell us, that Death must be expected for such Constancy; and yet notwithstanding, they ought to perfift in their Defign; and that he who does lose his Life upon this Account, shall obtain a bleffed Immortality in the World to come. (c) And he that taketh not his Cross and followeth after me, is not worthy of me. He that findeth his Life (in this World) shall lose it (in another), and be that loseth his Life (on Earth) for my sake, shall find it, in Heaven, and that an infinitely more happy and eternal one.

THIS Doctrine is so plain and evident, that there are no Sects of Christians at this time, that differ at

&c] Matt. X. 37.

⁽a) That we fould not caft, (c) And be that taketh, &c.] Matt. X. 38, 39. &c.] Matt. VIII. 6. (b) He that loveth Father,

all about it; they who own the Pope's Authority. and they of all forts, who difown fuch Authority, do every one of them, with one Consent affirm it to be a very wicked thing, to diffemble our Sentiments concerning Religion; when Opinions of the greatest Moment are debated, and where the thing may be done without Sedition and Tumult. For in those things, in which Faith towards God and Uncorruptness of Manners, may be preserved, it may be right to conceal our Notions, rather than raife perpetual Contentions amongst Christians, when there are so few learned Men who think alike in every thing. I fay conceal, not diffemble; for to conceal your Opinion is not to lye; but to affirm you believe that which you really do not believe, this is to lye. To which may be added, that if any Opinion be established by the common Law, which you think to be false; you ought modestly and without Contention or Tumult to declare your Diffent from it; otherwise instead of that mild and gentleGovernment of Christian Churches, which does not exclude any Diffent, provided it be done with Charity; we shall run into absolute Tyranny, which will allow of no Diffent at all upon any Account. There are innumerable obscure speculative Questions, especially to those who never took any great Pains in fuch fort of Studies, in which Christian Liberty ought to be allowed, as is confessed by all Christians; for there are a Multitude of Places in Scripture, and a vast Number of theological Opinions, in which learned Men always have and still do differ from each other with Impunity, even amongst those, who in other things require Confent more strictly than they ought to do.

SECT. IV. We ought not hastily to condemn those who differ from us, as if they were guilty of such a Crime or such unlawful Worship, as is inconsistent with eternal Life; so that none who admit such Persons, should be capable of the Mercy of God; nor yet on the other Hand, is it lawful for us to profess that we believe what we do not really believe, or to do what at the same time we condemn.

THEY who have separated from the Church of Rome, do no more agree with each other in all Points, than they who continue in it: but according to the Judgment of some of the most learned Men, they do not differ in any thing that is confiftent with that Faith which is owing to God, and that Obedience which ought to be paid to him. But they object many things to the Church of Rome, both in Doctrine and Worship, which they think are plainly false and unlawful. Whether they judge right in this or no, I shall not now enquire: However thus much is evident, that according to the Opinion even of that Church, it is not lawful for them to profess that they approve of what they do not approve of, nor do they admit any Person to Communion with them, who profess to diffent from it in fuch things. However, amongst those that disfent from the Church of Rome, there are (a) some famous and learned Men, who though they think it utterly unlawful to join with that Church themfelves, on the Account of those Doctrines, and that Worship in which they differ from it; yet notwithstanding they do not think it right, to exclude

⁽a) Some famous and learned Men, &c.] Amongit others, is Mr William Chillingworth, in his English Book, intided

The Religion of Protestants, the fafe way to Salvation, where he mentions others, who also think them as safe.

clude from eternal Happiness, all those both learned and unlearned, who live and die in it. indeed who think that there is any thing in them, which is contrary to the fundamental Principles of Christianity, judge it to be by no means lawful, for themselves to give their Assent to them, and that it would be the highest Crime in them, to pretend to confent to what they really condemn, and for which Crime, if they should fall into it, and continue in it to their Death, they believe they should be excluded eternal Happiness. But as to such as do fincerely embrace those Doctrines, because they believe them to be agreeable to Divine Revelation, or at least not so repugnant to it, as to subvert the Faith or Holiness of the Gospel; whether it be owing to that fort of Study which they have employed themselves in from their Youth, or whether it ariseth from a Defect of Knowledge, or Judgment; fuch Persons as these, I say, they do not prefume to exclude from Salvation, because they cannot tell how far the Mercy of God may extend, with respect to such Men as these. are innumerable Circumstances both of time and place, and various Dispositions of Mind, which are quite unknown to us, which may very much diminish the Crimes of wretched Men in the Sight of God; fo as to procure Pardon for fuch; which would be condemned in Men of more Learning. Wherefore they look upon it as a Part of Christian Equity and Prudence, at the same time that they condemn the Doctrine and the Worship, to leave the Men to the wife and merciful Judgment of God; though they themselves are determined neither to affent to their Doctrines, nor to be prefent at their Worship, because they think it absolutely unlawful.

SURELY no Man can think, that from what has been faid it will follow, that any Person, who is brought up in a different Opinion, and has employed himself in reading the Scriptures in the manner that the Reformers do; if he should, contrary to his own Conscience, say or do any thing which he thinks unlawful or false, for any present Advantage; that any such Person, I say, can hope for Pardon from God; if he should die with a Habit of saying and doing what he himself disapproves of; and would have said and done so, if he had lived longer. There is not at present, and I hope there never will be, any Sect which shall go under the Name of Christians, who will allow that such a Man can arrive at Salvation.

LET Hypocrites therefore look to themselves. whilst they behave so, as shamefully to despise the Light of Reason and Revelation, to resist the Conviction of them, and to look upon the Judgment of all Christians whatsoever as nothing. Such Persons cannot be thought learned Men, or fuch as have thoroughly and maturely confidered the thing. There are them that so far despise all theological Learning, that they will not fo much as attempt it; but without this, there can be no Judgment at all passed upon the Matter. These equally despise that noble Philosophy, which the great Men amongst the Romans of old, set such a Value upon, as being deduced from the Light of Nature; in order to indulge those Passions which the heathen Philosophy would not allow of. Having thus fecured themselves from the Judgment of past Ages, despising every thing in the present, and having little concern for what is to come; they are more like Beafts than Men endued with Reason, which they never make use of. They who diffemble and lye in fuch a manner as this, ought not

to be looked upon as Men of any Value or Account. they ought not to be trusted, even in temporal and worldly Affairs, because they endeavour to impose upon God and Man in a Matter of the greatest Importance. There are fome amongst these, who dare to affirm, that we ought always to be of the Religion that the State is of, and when that changes we ought to change also; but it is not at all to be wondered at, that these Persons should have so ill an Opinion of the Christian Faith, when they have not fo much as the common Principles of Natural Religion in them, nor do they shew any Regard to right Reason or Virtue. What a wretched Condition are those Kings and States in, who put their Confidence in fuch Men as believe neither Natural nor Revealed Religion! Indeed, Men, who are themselves void of Learning, who give no Credit to the Judgment of any learned Men whatfoever; who have no fort of Concern for Truth. but live in perpetual Hypocrify; are by no means fit to be trufted in any Matters whatfoever, not even to fuch as relate to the Publick.

YET 'these very Men, as much Despisers as they are of Truth and Virtue, look upon themselves as better Subjects and more ingenious Persons than others; though they be neither, and though it be impossible they should be either, whilst they make no Distinction betwixt Truth and Falshood, Virtue and Vice, and whilft they are ready to fay or do any thing that may be of Advantage to themselves. All fuch Men have renounced a right Temper of Mind, and every good Action, and therefore ought

to be despised and avoided by every Body.

SECT. V. A Man that commits a Sin by Mistake, may be accepted of God, but a Hypocrite cannot.

THE Condition of human Nature is fuch, that a great many Men, who in other Respects are not the worst of Men; and yet, either by bad Education, or for want of Teachers or Books, which might bring them off from their Errors; or because they have not Capacity enough to understand the Controversies amongst Christians, and to form a Judgment of them; lead their Lives as it were. in utter Darkness. Such Persons, as they sincerely believe and obey what they are taught concerning the Christian Religion, so far as their Capacity reaches, are more the Objects of Compassion than of Anger, confidering the natural State of Mankind. Their Religion indeed is very lame and defective, and abounds with Mistakes, but yet they themselves are very fincere. Wherefore it is highly probable, that he who does not reap, where he has not fown, will, out of his abundant Equity, pardon those who are in such Circumstances; or certainly will inflict a much lighter Punishment upon them.

But if we consider, that there are Men to be found who have not wanted either Education or Teachers, either Books or Capacity, to understand who have the best and who the worst Side of the Question in Controversies of Religion; and yet have sollowed the wrong Side, only for the Sake of the Wealth, or Pleasure, or Honours that attend them in this present Life; we cannot but have great Indignation against such Men, nor can any one presume to excuse them, much less to defend such a Purpose of Life, without the most consummate Impudence. Whence it is easy to apprehend, that if we ourselves, whose Virtue is very impersect, could

could not pardon fuch Persons, how much more severe will the infinite Justice of God be against those, who have knowingly and designedly preferred a Lye to the Truth, for the sake of the frail and uncertain good things of this present Life.

Gop, out of his abundant Mercy, is ready to pardon fuch Ignorance as does not proceed from Vice; to pity our imperfect Virtues; and to allow for the Errors of fuch as are deceived; especially if there was no previous Iniquity, nor no Contempt of Religion; but as our Saviour assures us, he will never pardon those, who when they knew the Truth, chose rather to profess a Lye. We see that fuch a Hypocrite as this, is by no means acceptable to men; for no body would choose a Person for a Friend, who to gain any fmall Advantage to himfelf, would trample under Foot all the Rights of ancient Friendship. Whence it follows from what has been faid, that there is not a baser nor more dangerous piece of Iniquity, than the Crime of those, who in Matters of the highest Moment and Concern, diffemble that which they really think is the best, and openly favour them who are in the This is what Reason itself teaches us, and what is confirmed by the Christian Religion, and has the Confent of all Sects of Christians whatfoever.

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TESTIMONIES

CONCERNING

HUGO GROTIUS's

Affection for the Church of ENGLAND.

To the READER.

Having the following Letters from that most excellent and learned Person Henry Newton, Ambassador Extraordinary from the most Serene Queen of Great Britain, to his Royal Highness the most Serene Grand Duke of Tuscany, to whose singular Goodness I am very much indebted; I thought I should do a very acceptable Thing to all who love the Name of Grotius, and no small Honour to the Church of England, if I published them here. It appears plainly from them, that this very great Man

To the READER.

Man had the highest Opinion of the Church of England, and would most willingly have lived in it, if he could. Make the hest use of them you can therefore, Courteous Reader, and continue to have a good Opinion of a Man that deserved so well of the whole Body of Christians.

HUGO GROTIUS

All to a for the Cherch of England.

To the R H A D E R.

Thing the following Ladien, he a that and excellent and lance of the Henry Newton, Ambeliabett Beautingages

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PETER HIERON. BARCELLINUS,

Abbot of St Eusebius de Urbe.

DEING at length returned fafe and well to Florence, from Legborn and Pisa, where through the Intemperateness of the Air I was very near contracting a Fever; the first thing I had to do, most excellent Barcellinus, being furnished with the most noble Library of the illustrious Magliabechius, was to discharge my Promise concerning that great Man Hugo Grotius, and to show from his Writings, particularly his Letters, in which Truth, Candour, Integrity of Heart, and the inward Thoughts of his Mind are discovered; how highly he thought and wrote concerning us all his Lifetime, and a little before his Departure, and when Death and Immortality were in his View. I know what was faid of him by that principal Man of his Rank Petavius, and also Briefius and Valefius, and many other celebrated Men of your Communion, who wished well and favourably to a Man born for the publick Good of Christianity. It is known to all, how greatly he fuffered in Goods, Honour, Z 3

and Report from the Calvinists, both in his own Country and in his Banishment, even after he was advanced to a higher Rank by Foreigners; and how much the Heats of Controversy (whilft he set his Mind upon this one thing, to establish Peace in the Commonwealth and between the Churches, which highly displeased many; a strange and grievous thing!) fretted that Disposition, which was otherwise peaceable and modest, after he saw himself treated in such an unworthy manner by his own Friends; and fometimes prevailed over that meek Wisdom which was in him both by Nature and Judgment. Yet these did not hinder his Son, who was also a great Man, from faying those things which I shall presently add, concerning his Father, to that great Prince, Charles the IId of Great Britain, to whom he dedicated his Father's Works, and in him to all others; and this when he had no Reason to flatter or fear him, because in the Commonwealth, he was of the contrary Part to Charles's Sister's Son; and because he was a private Man, wedded to a country and learned Life, and an old Man, not far from Death, nor consequently from Liberty: For he published his Father's Works, but faw them not after they were published; and his own Life is to be seen and read with the Life of his Father in the same Volume. For thou, fays Peter Grotius, art be alone, whom if not the greater, yet the wiser Part of the Christian World, have for a long time acknowledged for their Protector. Thou art be, to whose Protection or Defence, the Christian Faith willingly commits itself; in whose Kingdoms principally, that Knowledge of the Sacred Writings, that Worship of the Deity, that Moderation of the too free Exercise of Liberty, in disputing concerning the secret Doctrines of Faith, is established; whose Agreement with which the Author, my Father, has long since declared, and

publickly professed in his Writings.

HEAR now Hugo Grotius's own Words, how he expresses his own Sense, in his Epistle to Johannis Corvinis, dated in the Year MDCXXXVIII, who was not an English, but a Dutch Divine, of another Church, and also a Lawyer, and consequently skilled in Matters both Divine and Human; concerning the Reformation of Religion made amongst us in the last Age. You see how great a Progress they have made in England, in purging out pernicious Doctrines; chiefly for this Reason, because they who undertook that boly Work, admitted of nothing new, nothing of their own, but had their Eyes wholly fixed upon another World. Then was it in a flourishing Condition, before a Civil War broke out, before the King was vanquished, taken Captive, condemned and beheaded; and it afterwards sprung up and flourished again, contrary to all human Hopes, when his Son returned to the Throne of his Ancestors, to the Surprize of all Europe, and, after various Turns, Threats, and Fears, continues still to flourish secure and unhurt.

Nor had he only a good Opinion of the Church of England himself, but also advised his Friends in Holland, who were of his Party, and, which was no small Thing, who joined with him in partaking of the same Danger and Losses, to take holy Orders from our Bishops; whom it is certain he did not believe, nor would have others believe, to be Schismatical, or Heretical, upon that Account. He addresses his Brother in these Words. I would persuade them (that is, the Remonstrants,) to appoint some amongst them in a more eminent Station, such as Bishops;

Bishops; and that they receive the laying on of Hands from the Irish Archbishop who is there, and that when they are so ordained, they afterwards ordain other Pastors; and this in the Beginning of the Year MDCXLV. which was fatal to him, and unfortunate to Learning itself. The Bishop he here speaks of is, if I be not mistaken, John Bramball, who was at that Time Bishop of Londonderry in Ireland, and, at the Restoration of King Charles II. Archbishop of Armagh, and next to the most learned Usher Primate of Ireland, and who afterwards in that Country published a Vindication of our Church against Mileterius. See also what is said to the fame Person, April 8. in the Year MDCXLV. concerning the publick Worship of God amongst us. The English Liturgy was always accounted the best by all learned Men.

IT feems very probable that this Man, who calls the Reformation of the Church of England a most Holy Work; who believed that the Holy Orders given and received from the Bishops of that Church, and the Rites appointed about Holy Things, and the prescribed Form of worshipping the fupreme Deity, exceeded all other Churches in the Christian World; would have joined himself to that Church, as well in outward Worship, as in the Judgment of his Mind; and fo have become now really, what he before was in Wish, a Member of the Catholick Church. But he was never able to effect the Thing, because Death immediately after, overtook him; for in the same Year he went from France to Stockholm to refign his Ambassadorship, and returning from thence home, and having suffered Shipwreck, he departed this Life at Rostock, on the 28th of August; a Man never enough to be lamented, because

because Study and Learning decayed with him; and never enough to be praised, upon the Account of what he began and finished in all Parts of Learning. He was a great Lover of Peace, if Truth was not injured, (always having Regard to Times and Differences,) and of the antient Church Government, (freed from Abuses,) as it was settled from the Beginning in England, and as it was from the very Apostles Time, if we may believe Ecclesiastical Annals. He always studied and consulted the Peace of Empires and Churches, both in his Discourses, and by his Example, and in his Writings; may he be rewarded with God and our common Lord! and may the Memory of him be ever grateful to Posterity! Farewel.

Florence XII. of the Kalends of May, MDCCYI.

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HENRY NEWTON

TO

JOHN CLERC.

A OST Learned Sir, I fend you a new and ample Testimony concerning Hugo Grotius, more weighty than the former, if we consider the Author's Dignity in the Commonwealth, or his Knowledge of Things, or that it was writ while Grotius was alive. It is taken from Letters to that great Prelate William Laud, then Archbishop of Canterbury, with whom he often had Correfpondence by Letters; they were written from Paris, October 24. Gregorian Style, in the Year MDCXXXVIII. and were procured me lately out of England, by the Kindness of that most illustrious Person, John Lord Sommers, formerly High Chancellor of that flourishing Kingdom, then President of the Law, now * of the Council. In those Letters that most illustrious Viscount Scudamore, at the Time Ambassador for our Nation in France, has the following Words concerning Grotius.

"The next Time I fee Ambassador Grotius, " I will not fail to perform your Commands con-" cerning

In this Year 1709, he was President of the Privy Council, to ber most Serene Majesty.

"cerning him. Certainly, my Lord, I am perfuaded that he doth unfeignedly and highly Love and Reverence your Person and Proceedings. Body and Soul he professeth himself to be for the Church of England, and gives this Judgment of it, that it is the likeliest to last of any Church this Day in being.

Genoa XVII. of the Kalends of February,

MDCCVII.

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FRANCIS CHOLMONDLY

any Charca this Day in Dense.

TO

ALEXANDER FORRESTER.

THAT which you defire to know of me concerning Hugo Grotius, who was one of the greatest Men that ever any Age produced, is this. It happened that I came to Paris a little after the Transaction of that Matter. Being very well acquainted with Dr Crowder, he often told me with Affurance, that it was the last Advice this great Man gave to his Wife, as he thought it was his Duty, that he declared he died in the Communion of the Church of England, in which Church he wished her to live. This she discovered when fhe came on purpose to our Church (which was in the House of Richard Brown, who was then in France upon the King of England's Account) where she received the Sacrament of the Lord's Supper at the Hands of Dr Crowder, then Chaplain to the Duke of York. This was done as foon as Matters would permit, after the Death of that Man. Archbishop Bramball, Primate of Ireland, in Defence

III. FRAW.

fence of himself and the Episcopal Clergy, against Richard Baxter, the Presbyterian's Accusation of Popery, fpeaks thus concerning the Religion of Grotius, p. 21. He was a Friend in his Affection to the Church of England, and a true Son in his Love for it : be commended it to bis Wife and other Friends, and was the Cause of their firmly adhering to it, as far as they had Opportunity. I my felf, and many others, have seen his Wife obeying the Commands of her Husband, as she openly testify'd, in coming to our Prayers, and the Celebration of the Sacrament. When Matthew Turner, a great Friend of Grotius's, defired to know why he did not go over to the Communion of the Church of England, he answered, that he would very willingly have done it, if the Office of Ambassador to Swedeland had not hindered it. Otherwise he very highly approved of our Doctrine and Discipline, and wished to live and die in our Communion. If any one thinks that he can know Grotius's Mind better from Conjectures and Inferences, or that he diffembled it before his Wife and Children, let him enjoy his own Opinion, he will not have many agree with him. Farewel.

June 23. MDCCVII.

From

From another Letter, dated Octob. 6. MDCCVIII.

I lately told you very fully what I knew of the Widow of that great Man Hugo Grotius. Afterwards I called to mind, that that pious and fingular good Man, Sir Spencer Compton, Knt. Son of the Earl of Narthampton, told me he was prefent when Grotius's Widow profess'd this, and received the Sacrament.

he answered, that he would very willingly have come it, if the Office of Ambasiador to Sundaland had not hindered it. Otherwise he were highly absorved of our Dodrigs and Difficulty.

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FINIS.



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